PROVERBES or Adagies, gathered oute of the Chiliades of Erasmus, by Rychard Tauerner. With newe additions as well of Latyn prouerbes as of Englyshe.

(i)

An. M. D. XLI.

Cum priuilegio ad imprimendum solum.

FOrasmuch as I thinke it wil be no lesse pleasaũt thẽ profitable vn to you (good readers) to heare some of ỹ most net & hãdsome prouerbes which the incõparable lerned man Eraſmus Roterodam hathe in hys boke of Chiliades gathered toge= ther out of the moste approued au= thors: although it be a matter of great importaũce to hãdle them in their kinde, & a prouice far surmoũ tinge ỹ slẽder capacitie of my wit: yet for your sakes & for the loue I beare to ỹ furtheraũce & adournẽt of my natyue countrye. I wil not stycke after myne accustomed ma= ner, whiche is *Rudiori ac crassiori minerua*, to make here a briefe collectiõ of sũ of thẽ. If ye shal like my study & in dustry takẽ in this behalf, I wil be glad: If not, yet my honest harte is not to be blamed. Fare ye well.

Imo bene imperat, nisi qui paruerit imperio.

No man can be a good ruler, onles he hath bene firste tryed. Certes, nothyng is truer, than this prouerbe, bothe because no prince, no ruler, no maister can wel do his office: onles he fyrst wer a subiect and vnder ỹ correctiõ eyther of hys parentes, tutours, gouernours, or fethers. And also because that a man muste fyrst rule his owne lustes, and be him self obedient to right reason, ere he can wel gouerne other.

Quique vult dicit, quæ non vult audiet. Terence

He that speaketh what he wil, shal heare what he wyl not. Let men beware how they tayle.

Sero ſapiunt phryges.

The Troyans are wyſe to late. When the ſiege of Troye hadde endured for the ſpace of ten yeares, then at laſte the Troyans whyche nowe hadde ſuffred innumerable miſchiefes, began to take counſayle whether it were beſte to ſende home agayne fayre Helene the occaſyon of all their miſerye. But whe theyr countrey was now with contynuall warres waſted and deſtroyed it was to late to be wyſe. Euen ſo it is of manye at this daye. They be wyſe, but to late.

Piſcator ictus ſapiet.

The fyſher ſtryken wyll be wyſe. A certayne fyſherman, when he had drawen vp his nette, and began nowe to take in his handes the fyſhes whiche he had caught, chau-

ced

ced to take vp also a Scorpyon, which forthwith strake hym. Well quod he, nowe that I am stryken I wyll beware. The Englyshe proverbe is in this fashion pronounced. The brent chylde fyer dredeth.

Factum stultus cognoscit.

A thynge doone, the fole knoweth, But a wyse man forseeth and consydereth thynges afore they come to passe.

Malo accepto, stultus sapit.

The fole, when he hath taken hurte waxeth wyse. The wyse man seeth the daunger and mischeke of thynges afore hande. Certaynelye, had I wyst, is a foles worde. And therfore the englyshe man sayeth. Better is one fore thought than two after.

Fœlix quem faciunt aliena pericula cautum.

Hye is happy, whom other mens perylles maketh warre.

Bos laſſus fortius figit pedem.

An olde beaten oxe faſtenethe his fote the ſtronger. Hieroime vſed this prouerbe writynge to S. Auſtyne to feare hym that he a yonge man ſhulde not prouoke, S. Hieroim at that tyme olde. Forasmuch as though sage and auncyente perſons be not ſone ſturred to reuenge them ſelues, ſythe they be nowe as it were wery for age, yet yf there be no remedye but they muſte nedes meddel, they wil giue much tougher and more erneſt ſtrokes.

The englyſhe prouerbe ſayth thus An olde dogge byteth ſore.

malum

Malum bene conditum ne mouetis.

Moue not an euyll that is well layed. An incõmoditie wel couched is not to be sturred.

Sultus stulta loquitur.

A foole speaketh foolyshe thynges. And as oure Englyshe prouerbe sayth: A foles bolt is soone shotte, where as the wyse manne speaketh seldom and wittely.

Oculis magis habenda fides, quam auribus.

Credite is rather to be gyuen to the eyes then to the eares, that is, the thynges that be sene are more certayne, than that be herde.

Multæ regum aures, atque oculi.

Kynges haue many eares and ma=

nye eyes, as who shulde saye, no thynge can be spoken, nothynge doone so secretly agaynste kynges and rulers, but by one meanes or other at lengthe it wyll come to theyr knowledge. They haue eares that lysten an hūdreth myles frome thē, they haue eyes that espye out more thynges then menne wolde thynke. Wherfore it is wysedome for subiectes, not onelye to kepe theyr princes lawes & ordinaunces in the face of the worlde, but also preuely: namely syth Paule wolde
Roma.13. * haue rulers obeyed euen for conscience sake.

Longæ regum manus.

Kynges haue longe handes. They can bringe in men, they can plucke in thynges, though they be a great waye of.

Malo

Malonodo malus quærendus cuneus.

To a crabbed knotte muste be ſought a crabbed wedge. A ſtrong diſeaſe requyzeth a ſtronge medy-cine. A ſhzewed wyfe a ſhzewede huſbande to tame her. A boyſteous hozſe, a boyſteous ſnaffell.

Malum conſilium conſultori peſſimum.

Euyll counſayle is wozſt to the counſaylour. Counſayle is a cer-tayne holy thyng. And as it ought gladly to be taken, whan occaſion requireth: ſo it ought aduyſedlye, purely, and withoute fraude to be gyuen when one nedeth it. Other-wyſe without doubt Goddes hand wyll appere to take punyſhmente of hym that with falſhod and gyle hath ſoyled a thynge bothe holye

and deuine. To this agreethe *Ecclesiasticus.* xxvij. Who soeuer (sayethe he) gyueth a leude counsayle: it shall turne vpon hym selfe, and he shall not knowe from whens it cõmeth. Here I thynke it not amysse to take report of a certayne pleasaunt fable wrytten in Greke, not much dyssentynge from this purpose, which is this.

A pleasant fable of the Lion

The Lyon for weakenes of age beynge sycke and keppynge hym selfe in his denne, all the other beastes accordynge to theyr duetye and allegeaunce, come to loke howe theyr kynge dothe,

Only Raynarde ỹ fox absẽteth her selfe. Wherfore ỹ wolfe now espiẽg a good occasion, accuseth the Fox of treason vnto the Lions maiesty as one that dyspyseth the kynge and gouernour of all beastes, and

which

which of frowardnes and traytor-
ous harte wyll not with other
beastes byfyte hys maiestye, as
theyr allegiaunce requyred.
Whyle the Wolfe was thus accu-
syng the Fox, the Fox prettelye
cõmeth in and heareth the ende of
the wolfes complaynte. Nowe
whan the Lion loked vp & espyed
Reynarde forthwith he gnascheth
w his teeth agaynst her. But she,
after she had obteyned a space to
pourge her selfe, thus begynneth
to make her defence. I beseche you
syr kyng, quod she, what one beaste
of al that be heare assembled to vi-
site your maiestye, is so carefull, &
bulye to do you good, and to helpe
you, as I am, whiche haue runne
aboute euer sythens ye syckened, to
seke counsayle for youre malady,
& nowe at last I haue serched oute
a soue-

a louerayne medycyne of the phy-
liciens. The Lion hearynge this,
streyght charged her to tell the me-
dicine. Truly, quod ỹ fox, yf ye will
flee the wolfe and wrap youre selfe
in his skynne, ye shall fynde (saye
they) ease of your payne. The Ly-
on lyght of credittie, forth with rāne
vpon the wolfe and slewe hym,
who thus kylled, the craftye fore
laughed that the sklaunderous &
euyll counsayle of the Wolfe lygh-
ted vppon his owne pate. Lette all
counsaylours beare this example
well in mynde. Yf they be nothyng
moued with fables. Lette them at
lest be admonished with the hysto-
ry of Aman in the boke of Hester
whiche is in the Byble.

Suum cuiq; pulchrum.

Euery man thynkes his owne
thynge fayre. Mans mynde is so
infected

infected with the blynde loue of it selfe: that thou shalt fynde no man so sobre, so ware, so lokynge about hym: but in estemynge hys owne thynges doteth.

Patriæ fumus, igni alieno lucu-lencior.

The smoke of a mannes owne countrey, is much clearer than the fyer in a straunge countreye. The countrey wherin we be borne, pleaseth naturallye euerye man belle, and he longeth continuallye to see it, yea be his owne countrey neuer so vnkynde vnto hym, lette hys owne countreymen banyshe hym, exclude him, thrust hym out neuer so spytefully, yet he can not so harden his harte, but he muste nedes loue it, desyre to heare of it, be glade to be at one with it agayne. Which thing the examples of moste renowmed

renowmed persons haue wel declared.

Frons occipicio prior.

The forehead is afore the hinder parte of the heade. As who shoulde saye, the thynge a man seeth done afore his face and in his own presence is for moost parte better done thē that is done behynd his backe.

The maisters eye.

A certayne man (as Aristotle telleth) was asked what thynge beseemeth a horse, he answereth the maysters eye. Hitherto pertayneth also the storye that Gelile telleth. A certayne man well fedde had a very leane horse. Now whan he was asked what was the cause that his horse was so leane: He answered that this ought not to seme any maruayle at all, yf he were in better lykynge than hys horse, for asmuche, as he hym selfe fedde hym

selfe

selfe, but his seruaunte fedde his horse. These thynges tende all to this ende, that euery man shoulde as much as maye be, execute his busynes, his callynge, his office by hym selfe and not by bycares or deputies, as nowe we se doone, well nere of all degrees of men. There be kynges, there be Cardinalles, ther be Bishopps, Prelates, and sondry other officers and magistrates in Christendome, whiche do all by bycares and deputies, but them selues lyue in moste ydelnes and in all kyndes of pleasure lyke popes. Wold god these wolde take example of our moost vigilãt prince and souerayne lord kynge Henry the eyght, who not only setteth vigilant deputies and mynysters vnder hym, but also loketh hym selfe ryght busely vppon his charge

charge cõmitted vnto hym of god.

Æqualis æquadem delectat.

Lyke delyteth the lyke. Lykenes of maners, egaltye of age, symylitude in all thynges wonderfullye knytteth persons togither gendreth frendshyp. We ye yonge persons kepe companye wyth yonge persons, aged wyth the aged, we ye lerned men resorte to lerned, vnthryftes do gather togither wyth vnthryftes, and good fellowes with suche as be good fellowes, and so forthe.

Simile gaudet simili.

The lyke delytethe in the lyke: or as the Englyshe man sayeth.

Similitude mater amoris.

Lyke wyll to lyke. Symylytude (as Aristotle sayeth) is mother of loue. Wherfore, where a full lykenes in all poyntes is betwene

twene persons, there no doubte is moost vehement and ardent loue.

Semper similem ducit Deus ad similem.

God alwaye draweth the lyke to the lyke.

Semper graculus assidet graculo.

Alwaye the Jaye sytteth with the Jaye. These prouerbes be of one sence and meanynge.

Figulus figulo inuidet, faber fabro.

The potter enuieth the potter, the smyth the smythe. The Englysshe man pronoūceth this prouerbe in this sort: One begger byddeth wo that another by the doze shuld go. Assuredly where men exercyse one science, there commonlye the lykenes of the science doth rather gender harte brennynge then it dothe loue or beneuolence.

Cretensis Cretensem.

One falſe marchaunte deceyueth an other. The men of Crete were in olde tyme muche reproued for theyr falſhode and deceyte.

Cretiza cum Cretenſi.

Practiſe craft wt the crafty. Of the vanite & diſſimulacio of the Cretenſans the apoſtle Paul alſo ſpeketh This prouerbe biddeth vs otherwhiles to diſſẽble wt diſſẽblers, namely where ſinglenes wyll take no place. The engliſh prouerbe ſayth: He had nede to haue a longe ſpone that ſhuld eate with the deuyl, meanynge, that he which muſt haue to do with craftye perſons oughte hym ſelfe to knowe crafte.

Principium dimidium tocius.

The beginnynge is halfe the hole. There be manye greate delayers. Long they be ere they can be perſwaded to ſet vpon an honeſt act ſo many perils they caſt. To morowe

to

to morowe they saye we wyl begin, but this to morow is euer cõming but neuer presẽt, wherefore who so with good courage bẽtureth vpõ his matters hath alredy half done

Satius est initiis mederi, q̃ fini.

Better it is to remedy the begynnynges then the endes. Stoppe a disease (sayeth the poete Ouide) whyle it is in the commynge. Medicine is sought for to late, whan by longe continuaunce of tyme the disease catcheth ones strength.

Mederi occurrite morbo.

Audaces fortuna iuuat.

Fortune helpeth men of good courage. He that feareth ỹ his matters shall not haue good successe: shall neuer brynge his matters to passe. A cowarde verely neuer obteyned ỹ loue of a fayre lady. Also an other englyshe prouerbe sayeth: Spare to speake, and spare to spede.

Fratrũ inter se iræ sunt acerbissimæ.

The discorde of brethren betwene them selues is moste bytter. This to be true we haue many examples out of histories, of Caim and Abel, of Rhomulus and Remus, of Jacob and Esau and of infinite other.

Taurum tollet, qui vitulum sustulerit.

He that hath borne a calfe, shal also beare a bull, he that accustometh hym selfe to lytle thynges, by lytle and lytle shalbe able to go awaye with greater thynges. One named Milo was wont euery daye to beare a certayne waye on hys shoulders a calfe. At lengthe the calfe grew to a great ore, his dayly exercise made hym styll able to beare ỹ ore, when the ore was now of an excedynge greate quantytye, ye se what maystryes vse worketh.

Milo.

Viuorum oportet meminesse.

We ought to remẽber the lyuynge, There be many that loue to talke of dead men, yea and wyth dead inẽ as much as in them lyeth.

And yf they go aboute to extende their liberalite and to do any good dedes, they had leuer lash out theyr wicked Mammõ on the dead, than on the quicke. So litle regard they haue to the liuely ymages of God, whõ god neuertheleſſe ſo tendereth, that what ſoeuer we beſtowe vpon them, he counteth beſtowed euen vp on himſelf. Alſo this prouerbe hath place againſt them that immoderately bewayle the dead. Where vnto agreeth oure Englyſh prouerbe, ſayinge: We oughte to lyue by the quycke and not by the deade.

Mature fias ſenex, ſi diu velis eſſe ſenex.

Become an olde manne betyme yf thou wylt be an olde man longe. Be this we be monyshed . That whyle we be stronge and lusty, we cease from ouermuche labours, & also from suche riottes, dalyaunce & surfettynge, as commonly youth delyzeth. For who so contynuethe in them, shall fall into age, that is to saye, into weakenes of nature or euer he beware . Wherfore yf he entende to lyue longe and to lyue manye wynters an olde manne, let hym forsake the fonde ragyes of youth be tymes. This prouerbe in englyshe is thus. Begynne betime for to be sage, yf thou wylt leade longe olde age.

Oportet remum ducere qui didicit.

He ought to holde the ooze ỹ hathe lerned it. That is to saye: Euerye man must practyse that science and

facultie, ꝑ hath bene afore taughte hym. Let not the shomaker medle further then his shoes. Lette the ploughman talke of his plough.

Ex vno omina ſpecta.

By one consider all, that is to say, of the proffe of one thynge, contecture the reste. Of a pece of mennes procedynges, gesse the residue.

Ex aſpectu naſcitur amor.

Of syght is loue gendred. No mā loueth that thyng he knoweth not of companyenge and resortynge together syryngeth mutuall loue. And namely the eyes be lures and baytes of loue. Wherfore yf thou wylt not loue the thyng that is vnlawefull for the to loue, absteyne from beholdynge. He that beholdeth a woman (sayth Christ) with a luste vnto her, hathe alreadye played an aduouterers parte wyth her in his harte. Yf thyne eye ther-

fore be an impedimēt and let vnto ȳ, plucke it oute. Better it were for the to entre into heauen wythoute an eye, then wyth bothe eyes to be caste into hell fyer. Nowe we rede that certayne philosophers euen for this cause (and amonges them Democritus) plucked oute theyr owne eyes, becaule they were the occasioners, and prouokers of all euyll affiyctions and lustes. But albeit Christe meante not, that we should so deformme our bodies and spoyle oure selues of a membre of ȳ same, which otherwayes is very profytable vnto vs, yet we christen menne be so inhybyted by this commaundemente of Christe that we ought not to fasten our eyes where it is not lawefull. For better it were to lacke the operacyon of the eyes and neuer to behold thynges delectable to the eye, thē by the same

Democritus.

same to be in daũger of dãnacyon.
The Englyshe man hathe a pretye prouerbe soundynge muche to the same purpose, which is this. That the eye seeth not, ỹ herte rueth not.

Candidæ musarum ianuæ.

The doores of the muses be wythout enuye, that is to say, lerned persons ought freely, gentylly, & wout enuy admyt other vnto them ỹ desire to be taught or informed of ihẽ.

Ad consilium ne accesseris anteq̃ voceris.

Come nat to counsayle afore thou be called.

Iucundissima nauigatio iuxta terram, ambulatio iuxta mare.

It is most pleasaunte rowynge nere the lande, and walkynge nere the sea. Man is much delyted with varietie.

Non

Non est eiusdem et multa et oportuna dicere.

Quintilian.

It is not for one man to speake bothe many wordes and apte wordes. This prouerbe teacheth vs to eschewe muche talke, for almuch as for mooste parte, he muste nedes fayle in hys speache that loueth to haue many wordes. To this agreeth the wyse man in hys prouerbes where he sayeth, that vnto muche speakynge is synne annexed. Also oure Englyth prouerbe is not to be forgotten, whyche sayeth: where many wordes be, the trueth goeth by.

Quot homines, tot sententiæ.

So many men, so manye wyttes. So many heades, so many iudgementes. Thapoſtle Paule not forgetfull herof aduertyseth vs, that for the excludynge of contencyon we ſuffre euery man to abounde in

Rom. 14.

hys

his owne sence, whose counsayle yf
oure dyuynes in Chrystendome
wolde folowe, there shulde not be
at this day so great dissension in ȳ
church in matters of smal weight.
For there be many thynges which
without daunger of the Chrysten
relygyon maye be vnknowen well
ynough.

Emere malo q̃ rogare.

I hadde leuer bye, then begge.
Or as the Englysh man pronoun-
cethe. He that goethe a borowynge
goeth a sorowynge. Hereby sig-
nyfyed he that a thynge obteyned
with muche sute and prayer, is in
deede dearelye boughte. For assu-
redly to an honest harte it is death
to begge, onles it be of his specy-
all frende, of whome he myght be
as bolde, as vpon hym selfe, in so
much that he hadde rather bye the
thynge very deare for hys money,
then

then to get it by peticyon at an o-
ther mans hande.

Vbi amici, ibi opes.

Where frendes be, there be goo-
des. Where vnto our Englisth pro-
uerbe alludeth: A frend in court is
worth a peny in purse.
By this is meant that frendes be
better than money, and that vnto
the sustencacion of mannes lyfe,
frendes be more auaylable wyth
out money, than money wythoute
frendes. And for this cause amon-
ges the Scithyans (as Lucia de-
clareth) he was counted the richest
man, which had the surest and best
frendes. But nowe yf a man wyll
haue respecte to ỹ maners of these
dayes: we had nede to turne ỹ pro-
uerbe and saye, where goodes be,
there be frendes.

The ma-
ner of ỹ
Scithi-
ans.

Durum

Durum est contra stimulum calcitrare

Actu.xi.

It is harde kyckynge agaynst the gode, It is euyll stryuyng agaynst the streme, that is to saye, It is greate folye to struggle agaynste such thynges as thou canst not ouercome, or to prouoke them, who yf they be sturred maye do the displeasures, or to wrastle with gods prouidence, and the incommoditie which thou cannest not auoyde, by thy impacient bearynge not onely not to eschew it, but also to double the same.

Pecuniæ obediunt omnia.

Unto money be all thynges obedyent. This prouerbe was neuer better verified than at this daye amonges Christen men, which neuertheles by theyr profession, ought to despyse worldly goodes.

Eccl.xo.

Veritas simplex oracio.

Trouthes

Trouthes tale is simple, he that meaneth good faythe, goeth not about to glose his communycacyon with paynted wordes. Playne and homely men cal a fygge, a fygge, & a spade a spade. Rhetoryke and colorynge of spech proueth manye tymes a mās matter to be naught.

Tunica pallio propior est.

My cote is nerer me than my robe or gowne. The englyshe prouerbe sayethe thus: Nere is my cote, but nerer is my shyrt. By this is signified that one frēde is nerer vnto a man than an other is.

Terēce *Omnes sibi melius esse malunt, q̄ alteri.*

Euery man loueth hym selfe better than he loueth an other. Whether this sayenge may stande with Christes doctrine, whiche byddeth vs loue oure neyghboure as oure selfe: let the doctours and profes

sours

sours of diuinite dyscusse. For some there be that put degrees of charitie, and wyll that charitye shulde begyn fyrst at a mans owne selfe.

Multa cadunt inter calicem supremaq; labra.

Manye thynges fall betwene ye cuppe and the mouth. The occasyon of this prouerbe was this. There was a certayne person called Anceus, whiche was sonne to Neptune. This Anceus in sowing tyme of vynes, called sore vppon his seruauntes for to applye theyr workes, with which importune callynge on, one of his seruãtes being euen for werynes of the laboure moued agaynst his mayster. Wel mayster, quod he, as hastelye as ye nowe call vppon vs, it shal not be your chaunce euer to taste wyne of this vine. After, when the vyne tre Anceus.

dyd

dyd ſpryng vp happely, and the grapes were nowe rype, the mayſter triumphyng and moch reioyſyng, calleth for the ſeruaunt and commaundeth hym to preſſe wyne into his cuppe. Now when he had the cuppe ful of wyne in his hande redy to ſet it to his mouth, he putteth his ſayde ſeruaunte in mynde of his wordes, vpbraydyng hym of his falſe prophelyenge. The ſeruaunt than bryngeth forth this ſentence to his mayſter. Betwene the cuppe and the lyppes maye come many caſualties. Whyle the ſeruaunte was thus ſpeakyng, and euen as the mayſter was lyftyng vp ỹ cuppe to his mouth, beholde the chaunce, ſodeynly cõmeth runnyng in, an other ſeruaunte & telleth how a great wilde boze is deſtroyenge the vyneyarde: Whiche tydynges as ſone as Anceus hea-

reth

reth, forthwith he settethe downe his cuppe and runneth vppon the wylde boze, of whom(whyle he was chalynge of hym)he was gre= uously wounded and so dyed.

Lette this example teache menne not to truste on the slyppernesse of foztune. Foz it cõmonlye cõmeth to passe, that when menne thynke them selues moost sure, they be so= nest deceyued.

Bis pueri senes.

Olde folke are twyse chyldzen, oz double chyldzen. Aristotle in his Politykes wryteth, that after two and fyfty yeares, the sharpenes of wyt waxeth blunt and dull, wher= foze comonly from that tyme men & women growe euerye daye moze chyldyshe and moze, so that whan they come ones to extreme age as to fourte scooze oz there aboute, they differ in wytte and falcyons

The op pynyon of Aris= totell.

very lytle frome chyldren. I saye commonly, for al be not so, but such as exercyse not theyr memory, and wyl not retayne theyr myndes occupyed in the practyse and contynuall exercyse of honest and comly busynesses.

Ne Hercules quidem contra duos.

Not Hercules agaynste two, that is to saye: Thoughe a man neuer so much excelleth other in strength yet it wyll be harde for hym to matche two and mo at ones. And one man may lawefully gyue place to a multytude.

Vnus vir nullus vir.

One man no man. One man lefte alone and forsaken of all the reste, can do lytle good.

Ne sutor vltra crepidam.

Let not the shomaker go beyonde his shoe. Whiche reherseth this hi-

story

story: whan the moost cunnynge and excellent paynter Apelles had made anye goodly and excellente pece of worke he was wont to sette it out towardes the streetes syde, ỹ menne myght loke vpon it & talke theyr fansies of it, and he him selfe wolde also lye lurkyng in a corner to heare mens iudgementes what faulte were founde in his worke, to thintent yf there were any thing amys, he myght amende it. Amonges other there came to the stall where his worke stode oute to be seene a shomaker, whiche bewynge well the pyeture, anone espyed a faulte in the shoes that there lacked a latchet. Apelles agaynste ỹ next daye amendeth the fault. The next day the shomaker commethe, agayne, and takynge a lytle pryde that he had founde a fault, in lacũnynge a mannes worke begynneth

Apelles the cunnynge paynter

to fynde an other fault in the legge Apelles not sufferynge his sawcynes, cryed out vnto hym. Let the shomaker not passe the shoe. Certes euery man ought to meddle no further then he can skyll of. Euery man (sayeth Aristotle) is a mete iudge of that him self is lerned in. For he sayeth a blynde man ought not to dyspute of colours. And therfore Quintilian wryteth, that scryens shulde be happy yf only artificers myght iudge of them.

Nequicq̃ sapit qui sibi non sapit.

He is in vayne wyse ỹ is not wyse for hym selfe. This prouerbe howe true it is, I wyll not dyspute, but sure I am, that men of oure tyme kepe this sayenge so tompe, ỹ he is not counted worthy to be called a manne whiche by anye meanes tã not seke his owne auauntage. Howebeit I can not denye but a man

man maye very well after an honeſt ſorte loke to his owne profytte and gaynes where he is in that place as he may helpe hym ſelfe.

For as oure common prouerbe ſayeth. He is an euyll cooke, that can not lycke his owne fyngers.

Dicendo dicere diſcunt.

By ſpeakynge men lerne to ſpeake, by wrytynge men learne to wryte, by ſyngynge to ſynge, briefly euery ſcyence is gotten by lernyng of the ſame.

Nunq̃ ex malo patre bonus filius.

Of an euyll father commethe neuer a good chylde. For as oure Englyſhe prouerbe teſtifieth. The yonge cocke learne to crowe of the olde.

Mali corui malum ouum.

Of an euyll rauen an euyll egge. Theſe two prouerbes be of one

meanynge. Of euyll is engendred euyll. The chylde for the moost parte folowethe the fathers steppen. An euyll tre (sayeth Christ) cā bryngeforth no good fruite. Oure fore parentes Adam and Eue were for theyr transgressyon depryued of ouergynall iustyce, of the true feare of God, of the true and pure loue of God, of the true and perfyte knowledge of God. &c. Wherfore all we that be spronge of them can not but be lykewyse spotted & naturally corrupted with the same vyces.

Matth. 7

Qualis vir talis oracio.

As the mans, so is his talke. The talke of honest men is honestye, the talke of knaues is knauerye.

Facile cum valemus, recta consilia egrotis damus.

Whan we be hole, we easely gyue good counsayle to the sycke. This sens-

sentence of Terence is not muche vnlyke the wyse answere of Thales the sage who beynge demaunded what is the moste harde thynge to do: answere, to knowe thy selfe. Ageyne whan the same Thales was demaũded, what is the eaſeſt thynge of all: he answered, to geue good counsayle to other. The answer of Thales

Quæ supra nos, nihil ad nos.

The thynges that be aboue vs. belonge nothynge vnto vs. This was the sayeng of Socrates. But we maye also turne it the contrarye way; The thynges that be vnderneth vs, perteyne nothynge vnto vs. For as we muche not curyously to enserche what thynges be done in heauen. So is it not ful folysh and vayne to serche what is done vnder the earth. And as it becommeth not Jacke a knawe to reason of princes matters; so ageyne it is

not seminge for persons of honest honour to be euer busye in suche tryflynge matter.

Horace. *Optat ephippia bos piget optat arare caballus.*

The oxe wisheth for the sadle, and the geldyng to eare the ground. No man is contented with hys lotte, the courtier wolde dwell in y countrey, the dweller in the countreye wolde be a courtier, the bachiler wisheth hym selfe maryed, a gayne whan he is maryed he wolde be vnmaryed.

Nosce teipsum.

Knowe thy selfe. Plato ascribeth this pruyne sentence vnto Apollo. But whose sayenge so euer it was certes it is bothe true & godly, & worthy of chrysten men to be continually borne in mynde.

Ne quid nimis.

Nothynge to muche. Or (as we commenlye

cõmenly say in Englyshe: To much of nothynge is good. There is (sayeth Horace) a measure in thinges, and certayne lustes ouer whiche, and on this syde whiche, the ryght can not stande. Measure, no douts is an hygh treasure. Some can not do but they ouer do, either in the redresse of the abuses in the churche they wyll runne to farre & quyte and cleane take away al honest ceremonies, tradycyous, and lawes, or els in the mayntenynge of that to honest, they wyll wythout choise lyckely defende, yea and kepe styll in theyr churches all custome, ceremonies, and traditions be they neuer so detestably abused and gone from the fyrst institucio. So harde it is to kepe the golden mediocritte which the sayde poete Horace full wyttely describeth.

Auream quisque mediocritatē.

Sponde, noxa præsto est.

Be suretie for an other and harme is at hande. What losse, what bitter vndoynge, commeth by suretyshyp, who knoweth not. Albeit, I graunt, a man must beare with his frēde, and in case of necessitie also with the poore and nedye.

Non omnes qui habent Citharam, sunt Citharœdi.

All that haue harpes be no harpers. Outwarde sygnes many tymes deceyue men. All that haue the gospel hangynge at theyr gyrdels be no gospellers. Manage ne al that displayse the leuder factions of the Papystes be now forthwith Heretiques. We ought not to iuge accordynge to the outwarde appearaunce of thynges.

Simia, simia est, etiam si aurea gestet insignia.

An ape is an ape although she weare badges of golde. This prouerbe

uerbe aduertyseth vs that the or-
naumentes of fortune do not chaũge
the nature of man. The occasyon
of this prouerbe (as telleth Lucyã) The
caime herof. A certayne kynge of maske of
Egypte kepte vp a nũbre of Apes Apes.
and caused them to be taught the
fourme and waye of daunsynge.
For like as no beast approcheth ne
rer to the fygure of men, then the
Ape: so is there none other beaste
y eyther better or more wyllyngly
counterfayteth mans actes: gestu-
res and fashions, than this beaste.
Beyng therfore anone taught the
feate of daunsynge: they began to
maske, clad in purple robes, with
vysours on theyr faces. Thus of
longe tyme this gorgyous syghte
delyted excedyngly the kynge and
his lordes and ladyes, tyl at last a
mery felowe bryngyng preuyly in
his bosome a good sorte of nuttes
dyd

dyd cast them in the stooze amon-
ges the maskers. Here forthwith
the apes so soone as they sawe the
nuttes, forgettynge theyr daun-
synge beganne to shewe what they
were, of the daunsers retorned in
to apes, & teatynge a sunder theyr
visours and maskynge apparell
skambled and went together: by ȳ
cares for the nuttes not without
great laughynge of the lokers on.
It is to be feared lest at this daye
there be in Christendome many a-
pes (that is to saye counterfayters
which by a Greake worde we com-
monlye call hypocrites) decked in
purple badges and cognysaunces,
that is to wytte, whiche beare out-
ward sygnes and badges of great
holynes as though they were lam-
bes, but inwardly they be rauē-
nous wolues.

Artem quæuis alit regio.

Art

Arte of cunnynge euerye countrey nourysheth, ỹ is to saye, cunnynge mẽ, & such as haue anye facultie or science, whether so euer they goo: shall lacke no lyuynge. Cunnynge (they say) is no burthẽ. It neyther can be taken from the by theues, and into what part of the worlde so euer thou go, it foloweth the. Suetonius wryteth that it was shewed before vnto the emperour Nero by his Astronomers ỹ the tyme shulde come whẽ he shulde be put oute of his Empyre, by reason whereof he gaue hym selfe muche the more eger ly vnto the studye of Musyke, in so muche that he became verye excellente, and then he was wonte to haue oft in his mouth ỹ sayd prouerbe. And esteemed it the foweleste reproche that coulde be sayde vnto him to be called an euyll harper or player vpõ instrumẽtes. The same thing Nero

thyng alſo (as in an other place is mencioned) dyd happen vnto Dyonisius kynge of the Syracusans whiche after he was thrust out of his kyngdome, came to Corynthe, and there dyd set vp a schole and taughte chyldren letters and musicke. For this cause amonges the Greakes is arte or cunnynge called the porte or hauen of necessity vnto men mortall, that is to saye, ỹ onely refuge in pouertie. Wherfore so many as be wyse, thoughe they haue aboundaunce of worldly goodes for the tyme, yet lette them not despyse honeste artes, neyther yet be recheles in bryngynge vppe theyr chyldren, and puttynge them to lernynge or some facultye, where by yf fortune fayle they maye yet get them a lyuynge.

Sciens the porte of neede.

Tamet. *Omnium rerum vicissitudo est.*

There is an alteracion of all thyng;

This

This sentence of Terence signifieth that in mens thynges nothynge is perpetuall, no thyng stable, but al passe & trepasse euen lyke to the ebbynge & flowynge of the Ocean sea wherunto ỹ englishe prouerbe alludeth that sayth: After a lowe ebbe commeth a floude, whiche hath the same sence that the laten hath.

Iucunda vicissitudo rerum.

Chaunge of thynges is pleasaunt.

Where thyst of thynges is not mās mynde anone shall wax wery & dul. For assuredly such is the nature of thynges, so great lothsomnes there is of mans appetite, that nothynge can be so swete, but shal be abhorred, if it be any long while vsed. Nothynge is so galaūt, so excellent, that can longe content the mynde. And therefore the poete Iuuenall wryteth very handsomly.

A seldome vse of pleasures ma-

keth

keth the same the more pleasaunt.
Whilst a varietie hath so great force
in euery thyng, by reason of ye new
nes, other thynges ye be not
all of ye best do please me very wel.

Nosce tempus.

Knowe tyme. Opportunytie is of
such force that of honest it maketh
vnhonest, of damnage auaũtage,
of pleasure greuaunce, of a good
turne a shrewed turne, & contrarye
wyse of vnhonest honest, of auaun-
tage damnage, and breefly to con-
clude it cleane chaungeth ye nature
of thynges. This opportunyte or
occasion (for so also ye maye call it
in auenturynge and synysthynge a
bulynes: doubtles beareth ye chiefe
stroke, so that not withoute good
skyll the paynyms of olde tyme
counted it a diuyne thynge.
And in this wyse they painted her.
They made her a goddesse stan-

dynge

dynge with fethered feete vppon a whele and turnynge her selfe a-boute the circle therof most swifte-ly, beynge on the former parte of her hed more hearye and on the hin-der parte balde, so that by the fore parte she maye easely be caughte, but by the hynder parte not so.

Male parta male dilabnutur.

Euyl gotten good go euyll awaye. It is commonly seue by the hyghe prouydēce of God that goodes vn-lawfully gotten vanishe awaye, no man knoweth howe.

Occultæ musices nullus respectus.

Of musyke hyd is no regarde. Haue a man neuer so excellent lern-ynge or knowledge in any feate, yet yf he be not knowen, he is had in no price. A lyke thyng is red in *Ecclesiastico.* Of wysedome hydde. & of treasure cast in a corner, com-

Cap. 20

meth no profite.

Vna hirundo non facit ver.

It is not one swalowe that bryngeth in somer. It is not one good qualitie that maketh a man good. Swalowes be a token of the begynnynge of somer, yet one swalowe is no sure token. Also ye may vse this prouerbe when ye wyll signifye that one daye or lytel tyme is not ynoughe for the acheuynge of a greate matter. Which is al one with this in Englyshe: Rome was not buylt in one daye.

Altera manu fert lapidem, panem ostentat altera.

Plato,

He beareth a stone in the one hand and breade in the other. Suche persons be in England not a fewe.

Bis dat, qui cito dat.

He gyueth twyse, y gyueth quycke lye. He that doithe a manne a good turne spedely and without delaye, doth

bothe hym a double benefite.

Honos alit artes.

Honoure mayntayneth cunnynge. Be a man neuer so excellente in anye scyence or feate, yf he be nothynge promoted or set by, anone he is discouraged, yea and all they that be studentes of the same, be in lykewyse discouraged. On the contrary parte, let cunnynge persons be had in honeste reputacyon and be worthyly preferred, anone ye shall se bothe them and other by theyr example stryue who maye excelle other.

Verecundia inutilis viro egenti

Shamefastnes is vnprofytable to a nedye person. This prouerbe admonisheth vs, to cast awaye bashfulnes where nede constrayneth. For shamefastnes is verye vnprofytable vnto many thynges, but in especyall when the matter requy-

reth to attempt al wayes possible.
Spare to speake & spare to spede.

Munerum animus optimus.

The mynde of gyftes is best, that is to saye. In ỹ giftes or presentes of frendes the pryce or value of the thyng that is sente is not to be consydered, but the mynde rather of the sender, as ỹ renoumed kynge Xerxes receyued thankefully of an yplandysshe man an handful of water. And Christ also preferred the wydowes two farthynges afore all the ryche mens offerynges.

Kynge Xerxes.

Luc. xi.

Multis ictibus deiicitur quercus

With many strokes is an oke ouerthrowē. Nothynge is so strōg but by lyttell and lyttell maye be brought downe. Wherefore yonge men ought not to be discouraged by the greatnesse of an enterpryse, so it be honest, for by continuaūce, seme it neuer so hard, it may be reclaymed.

claymed and ouercome.

Diues aut iniquus est, aut iniqui hæres.

A ryche man is eyther wicked, or a wycked mans executour or heyre. This prouerbe S. Hieroine him selfe vseth. How true it is not only experience teacheth, but our leader and capitayne Chryste also in his doctryne declareth vnto vs which bycause he wolde fraye vs frō the wycked Mammon, sayeth: a camel shall soner passe through a nedles eye, than a rych man enter into heuen. Meaning that it is exceedynge harde for such as flowe in worldly goodes to haue a mynde vntangled with the same, & to beare themselues vpryght towardes god and man. Yet I will not gaynsaye but a mā may be ryche and not put hys confidēce in his ryches, as Dauid, Iob, Abrahā and many other Pa- Mat. 19

 triarches

triarches were.

Satius est recurrere, q̃ currere male.

Better it is to runne backe a-gayne, than to runne forth amysse. Many be eyther so shamefaste, or els so stysse in theyr owne opinion that they had leuer runne forth stil in errour and out of the waye, than to apply them selues to better and more hollsome counsayles.

Marx vltronea putet.

Profered ware stynketh. Seruyce ỹ is wyllyngly offered is for moost parte to be suspected.

Annosa vulpes haud capitur laqueo.

An olde fore is not taken in a snare. Longe experyence and practyse of wylye and subtyll fellowes maketh that thoughe in dede they be great tuggelers, dissemblers, & pryuye wozkers of falshod yet they

can

can not easely be taken in a trap.

Summum ius, summa iniuria. Terent

Extreme lawe is extreme wrong. This is to saye, then moost of all men swarue from right and equitie: whan they moost superstitiously sticke to the letters of lawes not regardyng thintent of the makers. Summum ius. for this is called. *Summum ius.* that is to saye, the extremitie or rigoure of the lawe, whan all ye strife and contencyon is vpon the wordes of the lawe without anye respecte to the meanynge and purpose of the lawe makers. This fondenes of some superstycyouse lawyers dothe marke Tully copiously and pleasantly illude in his oracion for Murena. Cicero

Vir fugiens & denuo pugnabit.

A man that fleeth will also fyghte againe. By this we be taught that we shulde not be forthwith discou-

raged for a lyttel myſfortune. Neyther yet caſt them cleane vp yͤ haue runnē alyde. For as the Engliſhe prouerbe ſayeth. He runneth farre, that neuer commeth agayne.

Bonæ leges ex malis moribus procreantur.

Good lawes be gendred of euyll maners. Lawes (as teſtyfyeth tha poſtle Paule) be not made for the ryghtuous perſons, but for horemongers, aduouterers, theues, traytours, manſleers, and ſuche other. If all were good we ſhulde nede no lawes. 1. Tim. 1.

Menander

Corrūpūt mores bonos colloquia praua.

Naughtye communycacyon ſpyll good maners. This prouerbe declareth, that commonly we proue ſuche as they be with whom we be conuerſaunt.

Magiſtratus virum indicat.

Autho-

Authorytie declareth a man. The meanynge of this prouerbe is this ẏ in a priuate lyfe, where no rule is borne, a mans disposition and maners be not espyed. But lette him ones be put in office & authoritie, so that in manet he maye do what hym lustethe: anone he sheweth hym selfe what he is. Epaminondas properly turneth the prouerbe the contrarye waye. For whē the Thebanes euen of spit had put hym to a very vyle office in the cytye, he despised it not, but w̄ suche dyligēce executed the rowme, that where before, it was coũted an office skace honest, nowe it was had in hygh reputacyon. And to suche as meruayled why he wolde take so vyle & dyswoorshypfull an office vpon hym, he aunswered in thys wyse. Not onlye a rowme or office declareth the man, but a man declareth

Epaminondas

teth the office.

Conscientia mille testes.

The conscyence is a thousande wytnesses, Nothynge so muche accuseth a mã as his owne cõscience

Festina lente.

Make slowe hast, or haste the slowly. This is as muche to saye as temper thy hast with slouth. To this agreethe oure Englyshe prouerbe which is: An hasty mã neuer getteth good. Also, soft fyer maketh swete malte. Yf ye lyste to knowe more of this prouerbe most worthy contynually to be borne in mynde, reade the Chiliades of Erasmus, who handleth this matter at large.

Difficilia, quæ pulchra.

Harde or difficille be those thynges ỹ be goodly or honest, This sentence of the wyse manne Solon declarethe vnto vs that the waye

of

of honestie, of vertue, of renowme, is vnealye, paynfull, ieoperdoule, harde, which thynge also teacheth vs our Guyde and sauiour Christ sayeng ỹ narowe is the way which leadeth to lyfe. Wherfore lette not the difficultie or hardenes of the thynge with drawe vs from honest enterpryses. Mat. 7.

Neminifidas, nisi cum quo prius modium salis absumpseris.

Trust no mā onles thou hast fyrst eaten a bushel of salte with hym. Without fayle it is harde at this daye to mete with one whome thou mayst trust in all thinges.

Multas amicitias silentium dirimit.

Silence hyndeth many frendshyps

This adage monysheth vs that with ofte accompanyenge, and frequent speakinges vnto, frendships be both gotten and maynteyned, & agayne with absence and leauynge

of

of, they be cõmonly broken. Where vnto also agreeth oure Englyshe prouerbe whiche sayethe: Oute of syght, out of mynde.

Quod in animo sobrii est, id est in lingua ebrii.

The thynge that lyeth in a sobre mans harte, is in the tonge of the dronkarde. Dronken folke canne kepe no counsayle. Wherfore it is wysedome bothe to kepe thy selfe frõ that vyce, leste thou vttereste in thy dronkenes the thynge, that afterwarde shall repent the, and also not to kepe companye with suche nor to dysclose thy harte to them þ be subiecte to this foule vyce, leste they happen to tourne the to displeasure.

Occasione duntaxat opus imprebitati.

Leudnes lacketh but occasyon. Wycked & vngodly persons maye well

well for a tyme dissemble, but whā
anye occasion is geuen thee: for the
with they appere in theyr lykenes,
& shewe them selues what they be

Ama tanq̄ osurus, odoris tanq̄ amaturus.

Loue as in tyme to come thou
shuldest hate, & hate as thou shul-
dest in tyme to come loue. There
is no man, be he neuer so muche
thyne enemie, but here after maye
chaunce to be thy frēde. It is ther-
fore the propertie of a prudent and
wyse man, so to temper his affecti-
on as well in loue as in hatred, as
he susteyne no incōmodytie by the
same. Now through christianite re
quireth of vs a perfect loue of our
neyghboure, and forbyddeth al su-
spicion: yet we are not by the same
commaunded to cōmunicate oure
secrete counsayles & thaffections
of our harte, to all men alyke. And

agayne

agayne thoughe we ought to hate no person no not our mooste bytter enemies, yet the frailtie of mannes nature is so great, and thoccasyõs be so manye on both partyes to be gyuen, that a man oughte in thys case to distruste hym selfe. And as he ought in thynges not procedynge accordynge to his desyre loke and hope for better, so it is wysedome in prosperitie when all is as thou woldest haue it, to feare & suspecte the worst.

Ignis, mare, mulier, tria mala.

Fyre, Sea, woman, thre euyls, what thynge is more daũgerous then fyre? What more perilous thẽ the sea? and what more comberous then a shrewed wyfe?

Seneca. *Exercitatio potest omnia.*

Exercyse can bryuge to passe al thynges. Nothynge (sayeth Seneca) is so harde but mãs mynde can ouer

ouercome it, and contynuál practi-
synge bringe it into an acquayn-
taunce. There be no affections so
wylde, so vnruly, but dyscipline &
alwe may tame them. What thynge
so euer the mynde commaundethe
she obteyneth. Some haue accus-
stoined thē selues neuer to laugh.
Some haue forbydden them sel-
ues wyne, some bodely luste. &c.
From this disagreeth not the cō-
mone prouerbe which we haue in
englyshe: Use maketh maystryes.

Fallacia alia aliam trudit.

One discreyt dryueth oute another
As we se one nayle dryuen out with
an other nayle, so dothe many ty-
mes one crafte and gyle expell an
other.

Sera in fundo parsimonia. Seneca.

It is to late spatynge at the bo-
tome. This sentence of Seneca is
worthy to be wrytte vpon ȳ doores
of

of all store houses, of all cõtynge houses, vpon all kalkettes, al vessels of wyne or such lyke thynges. It monyshethe vs to spare betymes and not to followe the common sorte of prodigall yongkers, whiche whan theyr landes and goodes be ones fallen into theyr handes, thynke there is no botome of theyr fathers bagges & coffers, nor no boundes of theyr landes.

Amicus magis necessarius q̃ ignis et aqua.

A frende is more necessary than either fyer or water. Assuredly how necessarye trustye, & faythful frendes be: is thã at last knowen, whã a man hath nede of them. There is no person, be he neuer so ryche, neuer so myghtye, neuer so muche in his princes fauoure, yea though he be hym selfe a prynce, a kynge, a Cesar, but nedeth the ayde of frẽ

des

des. For as without fyer and water mans lyfe can not conſyſte, ſo neyther can it ſtande without the vſe, familiaritie, and ſeruyce of fa-mylyars, whome the Latines euen for this ſelfe cauſe do call *neceſſarios*, and amitie or frendeſhyppe they call *neceſſitudinem*. Wherefore the prouerbe meaneth that two of the greateſte commodytyes that can be ate gathered of frendſhyp, that is to wyt, pleaſure and profyte. For there is nothyng neyther more delectable or cherefull then is fyer, neyther more profytable then is water. Yea alſo our Engliſh prouerbe doth not muche ſwarue frō the ſame which ſayeth A frende in court is worth a penye in purſe.

Quāquiſq; norit artē, in hac ſe exerceat

Let euery man exercyſe hym ſelfe

in the facultie that he knoweth. Let the cobler medle with clowtynge his neyghbours shoes, and not be a Captayne in felde, or medell with matters concernynge a commonwealth. Let them iudge of controuersyes in the Chrysten relygyon, ỹ be lerned in the same, and not euery Jacke plowman.

Iniquum petendum, vt æquum feras.

Aske that is vnreasonable, ỹ thou mayste beare awaye that is reasonable. If thou wylte begge an ooke of thy frende, aske twenty or an hundrethe ooches. This crafte our marchaunt men and other that sel what so euer ware it be, knowe well ynough. For yf thou cheapest anye thynge of them, forthewith they wyll not be ashamed to aske double or treble the pryce of it. If they do it (sayeth Erasmus) by-

cause

cause ỹ the aperchulde be the more wyllynge to gyue the reasonable & due pryce, it maye perchaunce be suffred, but yf they do ỹ thyng of a mynde to circumuent and deceyue the ignorant and simple persones & to make thẽ beleue ỹ thyng is of much more value thẽ in dede it is, surely ỹ crafte is deuelish, intollerable, & far vnmete for christẽ persõs

Quot seruos habemus, tottidem habemus hostes.

Take how many bondmen we haue & so many enemyes we haue. Euery man naturally desyreth to be at libertie, & therefore he can not but hate in his harte, those ỹ kepe hym in bondage. And this is the cause why also tyrannes that wyll of theyr subiectes make bondmen be so abhorred, so detested, & cursed of them, that at the laste they conspyre all togyther to expulse

them, as infinite examples in Chronicles do testifye.

Optimum est alienа insania frui.

It is best to vse an others mannes madnes. We vse, inioye, or take the commoditie of other mennes madnes, when the thynge that other men do rashely or folysheiye we applye to ours profytte, pleasure and commoditie.

Ingens telum necessitas.

Necessitie is a soze weapon. This prouerbe is dyuers wayes to be verifyed.

Iucundi, acti labores.

Laboures ones done, be swete. Assuredlye this is naturallye ingraue in the mynde of euerye mortal person, that after paynfull labours and perils the remembraunce of them is to him vyght pleasaunt.

Homo bulla.

Man is but a bubble, or bladder

of

of the water. As who shuld say nethynge is more frayle, more fugytyue, more slyght than ỹ lyfe of man Ye requyre the englisshe prouerbe it is this. To day a man to morow none.

Furum fur cognoscit, et lupum lupus.

The theefe knoweth the theefe, and the wolfe the wolfe, One falsehartlot soneest knoweth an other.

Anteq̃ incipias consulto, vbi consuleris, mature facto opus est.

Afore thou begyn, it is necessarye for the to take counsayle, and when thou hast taken counsaile, to do the thynge spedely.

Quod factum est, infactum fieri non potest.

The thynge that is done can not be vndone. For onely this one thynge (sayeth a certayne poet) is denied vnto god him selfe to make

that thynges ſhulde be vndone, whych ones were done. Howe great folye than is it for a mortall creature to call agayne (as they ſaye) yeſterdaye.

Iuſtitia in ſe virtutem complectitur omnem.

Juſtice compriſeth in it al vertue. He that is a perfecte ryghteous or iuſt man, without queſtion lacketh no vertue.

Mendacem memorem eſſe oportet.

A lyer ought not to be forgetfull. It is very harde for hym y lyeth alwayes to agree in one tale, onles he hath a ryght good memorye, for aſmuche as the remembraunce of thynges feyned, is farre more hard than the memory of true thynges. By reaſon whereof for the moſt parte the deuiſours and forgers of lyes are by this meanes taken

whyle

whyle forgettyng what they spake afore, they speake thynges contrary and repugnaunte to theyr former tale.

Non omnia possumus omnes.

All men can not do all thynges. This is the sayenge of the poete Virgill.

Multæ manus onus leuius reddunt.

Many handes make a lyghte burthen.

Sine Cerere & Bacchofriget Venus.

Without meate and drynke the lust of the body is colde. The beste way to tame carnal lust, is to kepe abstynence of meates and drynkes. Ceres amonges the Panyms was taken for the Goddesse of corne: Bacchus for the God of wyne, and Venus for the Goddesse Ceres

of loue. Our Englyth prouerbe cō-firmeth the laine, whiche sayeth. A lycourouse mouthe, a lycourouse tayle.

Egroto dum anima est, spes est.

The sycke person whyle he hath lyfe, hath hope. So swete a thinge is lyfe, that he that is brought neuer so lowe, yet hopeth to lyue.

Plautus *Hostimentum est opera pro pecunia.*

Seruyce is a recompence for money. He that for my seruyce or trauell gyueth me money, is acquyted, I owe hym nothynge. His money is nobetter, then my seruyce. And as I say in our englythe prouerbes: Set the hares head against the gose gyblet.

Nec omnia, nec passim, nec ab omnibus.

Nether all thynges, nor in all places, nor of all men. This prouerbe teacheth

teacheth vs, that in takynge of rewardes, we shewe oure selues not only shamefast, but also ware and circumspecte. For there be some thynges, which is not semynge for a mā to take. There is also a place and tyme, that it were much better for one to refuse the gyfte that is offered than to take it. And agayn there be some, of whom it is no honestye, to receyue any gyfte.

Tempus omnia reuelat.

Tyme dysclooseth all thynges. Nothinge is couered, but shalbe reueled, nothynge is hyd, that shal not be knowen, sayeth Christe.

Quo semcleſt imbuta recens ſeruabit odorem. Teſta diu. Horace.

A vessell wyl kepe longe the sauour wherewith it is fyrste seasoned. For this cause Quintilian counsayleth vs forth with euē from our youth to lerne ỳ best thynges.

lyth nothynge stycketh more fastly than that, that is receyued and taken of pure youth not yet infected with peruerse and croked maners or opinions. For verelye full true is our Englyshe prouerbe. That is bred by the bone wyll neuer awaye.

Nemo mortalium omnibus horis sapit.

No man in the worlde is wyse at all houres. It is only belongynge to god a properly due vnto hym, neuer to commyt folye. There is (I saye) no man, but otherwhyles doteth, but is deceyued, but playeth the foole, thoughe he seme neuer so wyse. Whan I saye man, I except not the woman.

Sui cuiq; mores fingunt fortunam.

A mans owne maners do shape hym his fortune. Men commonlye when any aduersitie chaunce, accuse

cuse fortune, or when they se other men to prospere well in theyr matters, they saye it is theyr fortune. So they ley al togethe vpon fortune, thynkynge there is suche a thynge called fortune that rulethe all. But surely they are hyghly deceyued. It is theyr owne maners, theyr owne qualities, touches, condicions, & proceedynges that shape them this fortune, that is to saye, that cause them, eyther to be sette forwarde or backewarde, eyther to prospere or not to prospere.

Dies adimit ægritudinem.

Tyme taketh awaye greuaunce. There is no displeasure so greate, no hatred so impotent, no sorow so immoderat, but tyme alwageth it.

Ne puero gladium

Commytte not a swerde to a chylde. Who so euer putteth a chylde

chylde, or a folyshe and ignorannte person (which in dede dyffereth no thynge from a chylde in authoritie and office commyteth a swerde to a chylde. Wll be it. I studye in these prouerbes to be shorte, yet it becómeth not me an englyshe man and the kynges seruaunt to passe ouer with silence the thynge, that Erasmus beyng a straunger vnto vs vouchesauyd here to recorde of the moost prudent and excellent prince kynge Henry the. vii. father to our moost dread soueraygne lord that nowe is. This excellent kyng (sayeth Erasmus) beynge a prynce of a very sharpe iudgement, and also one that had a wonderfull grace in gyuynge of wyttye and quycke aunswere, whan on a tyme he had herde a certayne doctoure of diuinitie preache which was one of the secte of those ỹ were called mendy cant

The saieng of the moost excellent prince kyng Henrye the seuenth,

cant fryers, & the fryer had spente his hole sermon in ragynge wute with open mouth lyke a madde man agaynste the lyfe of prynces (for there be some that by this way seke to get them a name) and was asked how he lyked the fryers preachynge: Truely, quod ỳ kynge, me thought that a naked swoorde was cõmitted to the handes of a madde man.

Vulpes non iterum capitur laqueo.

The fore is not eftesones taken in a snare. He that wyse is, wyll not the seconde tyme stomble at the same stone,

Mendici pera non implebitur.

A beggers scrippe is neuer fylled. They that haue a beggers herte, the more thou gyueste them, the more wyll they craue.

Similatum pulcherrima de-

formis

formiseſt.

The layreſte of Apes is fowle, That, ꝑ of the owne kynde is vnhoneſt, can not be made honeſte. To be a bawde, to be a harlot, is vnhoneſte of the ſelfe nature, wherefore in what ſo euer perſonne it be or after what ſorte, it can not be made honeſt. Semblably it is to be iudged of all other thynges.

Exiguum malum ingens bonum.

A lytle euyll, a great good. Of a lytell incõmoditie and laboure other whyles is gatheted moofte greate and hyghe commodytie. To this agreethe the excellente ſentence of Mulonus ꝑ Aulus Gellius remẽbreth in his .vi. boke whiche is this: If thou do any honeſt thyng with laboure, the laboure goeth away, the honeſtie remayneth. But yf thou do any dyſhoneſt thyng w pleaſure, the pleſure goeth awaye the

Aulus. gellius 6.

the dishoneste remayneth.

Mores amici noueris non oderis.

Knowe the faultes of thy frende, but hate them not. In the maners of frendes some vyces ought to be dissimuled and wynked at.

Ignauis semper feriæ sunt.

Vnto sluggers or vnhappye persons, it is alwayes holy daye.

They that vse labour, wyshe for holydayes wherin they may toyter & gyue them selues to good chere and pleasures. For amonges the olde Panymes (as full eloquentlye declared Erasmus) certayne holy dayes were therfore gyuē to the vplandyssh folke and craftesmē that in the same they myght with honest dysporte and playe refreshe them of theyr werynes & trauayle. And to thintent the pastyme shulde be the more moderate, they mengled therewith relygyon, that is to wyte

The institucion of holye dayes.

wyte, scrupyce of goddes. But at this daye (sayeth Erasmus) the cõmone sorte of christians do fowlye abuse holydayes) which in tymes paste were instituted and ordeyned for a goodly vse) spendynge them vpon banketynges, vpõ reuellynges, stues, dyes, cardes, frayes, bickerynges and vpon all naughtynes, neyther is there at anye tyme more lewdnes and mischiefe done thẽ on holy dayes, when mẽ ought moost of all to absteyne from leudnes. Neyther do we euer folowe more ỹ Paynyms, then when chiefly we shulde playe the christyans. And where as it is euydente and playne, that the thyng which was inuented for the mayntenaunce of relygyon or deuocyon, is nowe growen to the vtter destructyon & subuersyon of religyon: yet (sayeth this excellente clerke) I can not know

Abuse of holy dayes.

knowe for what consideracion and purpose the bysshoppes of Rome do daily multiply the holy dayes, and do continually increase them into an infinite nombre, where as it had ben muche more conuenient in this behalfe to folowe wyse physicians, whiche accordynge to the qualitie of the deseases, do chaũge theyr medicines and remedies hauynge this onely as a marke afore theyr eyes, that they prescribe such thynges vnto theyr pacientes, as be profitable to the restorynge and preseruacion of helthe. Wherfore, sythe nowe it is apparant that the thynge ones wel instituted, hauyng regarde to those tymes, is nowe by the chaunge of mennes maners become a decaye of deuocion. I praye you, what matter were it to chaũge the constitucion, moued of the same consideracion that the

elders did fyrst constitute it. That I say of holydayes, the same is to be iudged of many other thynges, not (sayth he) that I condemne the christen mens holydayes, but that I wold not haue thē thus increase into suche innumerable a nombre, and that I wold wyshe rather that those fewe holydayes whiche the authoritie of the auncient fathers haue ordeyned, myght be cōuerted to that vse, wherunto they were fyrst inuented. For with true christē folke euery day (to say ye trouth) is the Sabboth daye and is feastfull. But agayne, to euyl disposed persons and vnthryftes, the verye feastfull and holy dayes, be lesse feastful, then be ye worckyng daies. Hytherto haue I translated ye wordes of ye renowmed clerke Eraſmus. But now in Englande thanked be god through the hygh bene

fyte

kyte of oure incomparable prynce Henry the.viii. dyuerse superfluouse holydayes be all readye abrogate. Neyther do we tarye the bysshop of Romes redresse in matters of religion, which as it semeth forceth no more of Christes church (ouer which neuertheles he pretendeth to haue ỹ charge) thē the hyrelynge passeth vppon the flocke of shepe, as christ hymselfe declareth

Vino vendibili suspensa hedera nihil opus.

Wyne that is saleable & good nedeth no bushe or garlande of yuye to be hanged before. Lyke as men wyll loke oute good wyne, though there be no sygne at all to directe and appoynte them whete it is to be solde: so all good thynges nede no commendacyon of any outwarde badge or tokē. Good marchaundyse and also pure and

substãcial thynges of what kynde so euer they be, do prayse them selues. The englisch prouerbe is this Good wyne neadeth no signe.

Timidi nunq̃ statuerũt trophæum.

Cowardes yet neuer wanne a fylde, or neuer had the victorie. In olde tyme they that had gotten the victorie in battel were wonte to erecte and set vp some greate stone pyller or other thynge for a signe of victorie, whiche marke they called, *Trophæum*. Nowe suche as be cowardes and whiche caste manye perylles and doubtes, shall neuer come to this glorye, forasmuch as suche excedynge renowme and glorie, can not happen without great perilles and daungers. And as it is to be thoughte of the euentes and chaunces in warres, so it is of all other valyaunte and hardye enter-

enterpryses. We haue a prouerbe in Englyshe whiche is of lyke sẽce with this latẽ prouerbe, albeit it be not so clenlye whiche is this. A falle harte neuer iapẽd fayre lady

Ne quære mollia, ne tibi contingant dura.

Seke not softe thynges leste hard thynges happen vnto the. It is commonly sene, that they whiche vnmeasurably seke pleasures, do fall, ere they be ware, into bytter and hayde greuaunces.

Plurimi est oculatus testis vnusq̃ auritꝛ decem.

One eye wytnesse, is of more value, then tenne eare wytnesses, that is to saye. Farre more credite is to be gyuẽ to such as reapoꝛt the thynge they saw with theyꝛ eyes, thã to such as speake but by heare say.

Multitudo imperatorum Ca-

 riam

riam perdidit.

The multitude of rulers destroyed the coūtrey of Caria. This coūtrey was sumtyme a very flozysh-yng realme and by the discorde & dissention of the citizens amonges them selues, while euery mā stroue to be a lorde, it was brought at last to a thynge of naught. Wherefore this prouerbe aduertiseth vs that nothynge is more noysome nor more pestiferous to a cōmō weale, then the ouer muche lyberte of a multitude, where no man chiefly is obeyed, but euery man doth as hym lusteth. This vnlefull lyberty or lycence of the multytude is called an Anarchie. A mischiefe surely in maner worse thē any Tyranny.

Anarchi

Cœno puram aquam turbans nunq̄ inuenies potum.

If thou trouble the pure water with the myer thou shalte neuer finde

fynde drynke. This prouerbe is wonte to be layde, when the thynges which of them selues be verye good, a man marrethe w the medley of thynges that be noughte. As yf a manne wolde depraue the moste excellēt facultie of Deuinitie with hereticall opynyons, or with fylthynes of wordes, or fynallye with any prophane and straunge doctrynes.

Sustine & abstine.

Susteyne and absteyne. This sentence is worthye to be wrytten vpon all dores, postes, walles, yea and in euery corner where so euer a man casteth his eye. The author of it is Epictetus a noble Philosopher, by which two wordes, he hath comprysed all that pertayne to the felicite of mans lyfe, and that that other philosophers coulde skarse declare in so many great volumes

Epictetus.

hath he declared by these two wor-
des, (sustayne and abstayne) By the
fyrst worde we be taught, strongly
to beare aduersitie, & by the secõde
to abstayne from all vnlefull plea-
sures and pastymes.

Horace. *Naturam expellas furca, tamẽ*
vsq; recurret.

Thrust out nature with a croche,
yet wyll she styll turne backe a-
gayne. It is an harde thyng doute
les, to striue agaynst nature. A cro
ked bough of a tree, wyll neuer so
muche dryuen an other waye with
a forke, or croch, yet whan one es
take awaye the forke, anone it re-
turneth to ỹ owne place & course
agayne. So in lyke wyse, yf man
contrary to his nature and bryng-
ynge vp take vpon hym an other
person either for feare, or for shame
or for some other cause, let an occa-
sion be offerde, and anone he reuer-

neth

neth to his owne maners & nature.

Yf he hope that he shall not be espyed (sayth the Terence) agayne he commeth to his owne dyspoſycyon and inclynacion: as he that feareth to committe offences not for anye loue he hath to vertue, but for fear of the staffe or ſworde, take me away the staffe or ſworde, and forth with ye shall ſe hym returne to his olde kynde. For assured lye they kynde and naturall inclinacyō (sayeth Pyndarus) can neither the craftye fore, neyther the wylde Lyon chaunge. For tame thou neuer ſo much the Lyon he wyll styl returne to his natiue fyerſenes, neyther will the fore by any meanes forget her naturall wylynes, be she neuer ſo much mekened and made tame.

Si ſperat foꝛ cīã tursum ad ingenium redit.

Pindarus.

Quibus nullus vſus ſit paſtor abſit;

there is no goodnes of theyr, yf

the shepherde be awaye. Seruau-
tes do nothynge wel, wher ỹ may-
ster is absente. Scollers do no
good, when the teacher is gone.

That commonaltye is nothyng
worth, ỹ is not gouerned by thau-
thoritie of a prince. In sũma, where
is all Anarchie & no Monarchie.
I meane, where one heddr and ru-
ler is not, but euery man as a lord
doth what him lusteth, there is no
thynge well done.

Parit puella, etiã si male adsit viro.

A yonge woman or wenche dyn-
geth lyghtlye forthe chyldren, al-
though she be not halfe wel know-
en of manne. The cause hereof is,
that youth is muche more redye to
conceyue then age. Semblably, a
fyne wyte ỹ is redye to take awye
thynge is taught anone, thoughe
he hath but an euyll mayster. And
so of all other thynges.

Non

Non decet principum solidam dormire noctem.

It is not semynge for a cappytayne or ruler to slepe all the holenyght. This prouerbe monysheth that vigilancye and busye reuoluynge of mynde doth moost of all become cappytaynes, princes, magistrates, & rulers, whiche sustayne so greate a burthen of busynesses vpon theyr shoulders.

Felix, qui nihil debet.

Happye is he that owethe nothynge. This prouerbe he shall fynde true and true agayne, which ones hath tasted what it is to be indebted. He that hath not tasted, let him rede Plutarche, and howe wretched a thynge it is to owe, he shal easely espye. For what is more miserable, then so ofte to be ashamed, so ofte to flee thy credytours syght, to hyde thy selfe, to lye, to dissemble

Plutarche de Mitandis vsuris.

semble, now lamentable to submit thy selfe, now to fall to entreatye, nowe openly to be called vppon in courtes, to be shunned, to be gased vpon, to be nipped with the fynger as thou passest by, and shortlye to cõclude, not to be thine owne mã nor vnder thyne owne power. For all these and with these manye other incõmodities doth debt bring with it. The Englysh prouerbe also testyfyeth: that he that goeth a borowynge goeth a sorowynge.

In magnis et voluisse sat est.

In great matters it euen sufficeth that a man hath wylled. Will otherwyles namely in thynges that passe a mans power, deserueth greate prayse and commendacyon although his enterpryse take not effecte.

Viri infortunati procul amici

The frendes of an infortuniate

person

person be farre of. When fortune ones begynneth to fayle the, anone thy frendes are gone.

Venter auribus caret.

The bely hath no eares. When the belyes matter is in hande, honeste reasons be not admytted, ne herde

Præsentem fortunã boni consule.

Take in good worth thy present fortune.

Qui e nuce nucleum esse vult frangit nucem. Plautus.

He that wyll eate the carnel oute of the nutte, breaketh the nutte. He that loke for profyte, maye not flee labours. This prouerbe therfore is agaynst ydle personnes whiche flee paynes, who be very well resembled to cattes by the englysh prouerbe sayenge thus. The catte wyll fysshe eate, but she wyl not her feete wette.

Obse-

Obſequiū amicos, veritas odiū parit

Flatery & folowyng of mēs mynd; getteth frēdes, where ſpeakyng of trouth gendreth hatred. Suche is now and euer hath ben the faſcyō of the worlde, that who telleth the trouth, is for mooſte parte hated, and he that can flatter and ſaye as I ſay, ſhalbe myne owne white ſonne. Our Englyſhe prouerbe agreeth with the ſame. He that wyl in courte dwell, muſt nedes currye fabel. And ye ſhal vnderſtād that fabell is an olde Englyſhe worde, & ſignifieth as much as fauour doth nowe a dayes.

Omnia ſapientibus facilia.

All thynges be eaſy vnto wyſe men. There is nothynge ſo harde, but with prudent counſayle, maye be brought to paſſe.

Notare mala, optima.

An

An euell thynge knowen is best.

It is good kepyng of a shrew that a man knoweth. For whan one is ones accustomed to a shrew or any other incommoditie, what so euer it be, it is no greke.

Multi te oderint, si te ipsum amas.

Many shall hate the, yf thou loue thy selfe. Undoutly, nothynge is more hurtfull to a man, then selfe loue is, neyther is it possible, but ỹ he must nedes displease mani, that pleaseth hymselfe & standeth best in his owne concepte.

Qui nimiũ properat, serius absoluit

He that hasteth ouer faste, maketh an ende the later. Ouer much in nothynge is commendable.

Terẽce.

Quando id fieri non potest quod vis, id velis quod possis.

Whan that thynge can not be done that thou woldest, wyll that thou

thou cannest.

Boni paſtoris eſt tondere pecus, non deglubere.

It is the parte of a good ſhepherde or paſtor to ſheare the ſhepe, and nat to plucke of theyr ſkynnes This prouerbe dyd Tiberius Ceſar an Emperoure of Rome aunſwere to certayne of his frendes, whiche counſayled hym to inhaũce the rentes and exaction of ſuche as helde of hym. Alſo Alexander kynge of Macedonie ſurnamed the greate, whan one aduertyſed hym ỹ he myghte take farre greater tributes of the cyties that he had conquered, aunſwered agayne on this wyſe. I hate that gardiner whiche cutte of the herbes by the harde rotes: meanyng ỹ ſame thynge that Tiberius meaned. Thys prouerbe agreethe aſwell vpon kynges & other magiſtrates

as

as vpon Bysshoppes, curates and all other ecclesiasticall ministers.

Aliquid mali propter vicinũ malum

Euyll betydeth bycause of an euyll neyghbour. What displeasures and inconuenyences come to honest men by the occasyon of euil neyghbours, not only hystoryes declare, but also dayly experience teacheth. Lorde God: what personages, what families, what cities, ye a, what realmes & hole coũtries, haue bene vtterlye subuerted and ouerthrowē by ỹ malyce of neyghbours. Agayne, on the other syde, nothynge is better, nothyng more commodyouse, nor pleasaunt, than is a good and honest neyghboure, which thyng is elegantly declared by our Englyshe prouerbe, which speketh in this wyse. A nere neyghbour is better then a farre frende

Faber cõpedes quas fecit ipse gestet

The fetters ỹ the smith hath made let him were thē hī selfe. The prouerbe which cōmonly we vse in englyshe for thy purpose is this: such ale as he hath brued, let hī drynke him selfe. Uerely many there be which make a rod for theyr owne arse

Polypi mentem obtine.

Obtayne ỹ minde of ỹ fysshe called Polypus. By this we be admonyshed according to ỹ time to fashiō our maners & to make our sēblāte & contenaunce which thing ỹ poete Homere semeth much to cōmēd in Ulisses, whō he named a personage of sundry fashions. The prouerbe toke ỹ originall & cōmēcemēt of ỹ nature of this fysshe, which as autours write, do oftentimes chaūge colours & namely in feare: for whā ỹ fishermē go about to take & pursue hī, he cleaueth fast to ỹ stones & rockes in the sea, & loke to what

stone

stone he cleueth vnto, he counterfeteth & resẽbleth ỹ colour of ỹ same in his body, to thend he shulde not be apprehẽded of ỹ fisherme. Now let no man thinke that by this prouerbe is taught foule & detestable flattery, whereby some men do bye their blãdishmẽtes & sugred tong accõmodate them selues in al thinges to all men, or ỹ here is taught the vicious inequalitie of maners which the poete Horace doth vtterly rebuke in his boke of sermons, and which the writers of histories do not in Catiline, & in Anebius Cassius themperour, & to be short holy wryte noteth in euery wycked persone, sayeng: that the fole chaũgeth as doth the Mone, whereas ỹ wyseman accordyng to therample of the Sunne cõtynueth alwayes one & like to hym selfe. For in Alcibiades a man may doubt whether

the thig be worthy of reprehēsiō or of prayse. Certes the dexteritie of his maners and wytte was no lesse gracyouse then wonderfull. Whiche played so the Polip, that at Athens he wolde pleasauntly geste, he wolde vse merye tauntes and skoffes, he wolde kepe goodly horses, and liue mynionly and elegātly. The same man amonges ỹ Lacedemonians was shauē, dyd were a palle, washed in colde water accordyng to their guyse. Amonges the Thracians he warred, & made good chere. And when he came to Tisaphernes he gaue hym selfe to deyntines, to softnes of liuing and to hawtnes of mynde accordyng to the maners of the countrie. But there is a certayne vngentle, hard and weyward symplycytye of the rude and vntaught people, which wolde haue euerye man lyue after

theyr

theyr owne fashyon, & condempne what so euer lyke not them.
Agayne, there is a certayne honest reason, wherby good menne other whiles folow other mens fashions lest eyther they shulde be odyouse, or at the lest waye do no good but rather hurte, or to thintente they myght bryng thē selues or others out of great daūgers. As dyd Vlisses beyng with Polypheme, in coū terfeytinge and dissimulyng many thinges, and amonges the woers of his wyfe playenge the parte of a Begger. Also as Brutus dyd, by coūterfettyng the foole. Dauid also, by faynynge hym selfe madde. Yea, & sayncte Paule also thapostle by a certayne holy braggyng glorieth in him selfe that he vsed this godly wylynes, makyng him selfe of all sortes to all men to thintent to wynne all menne to his mayster

Christ. Finally with this laten prouerbe agreeth ỹ which is cõmonly in euery mans mouth in England whan ỹ art at Rome, do as they do at Rome. Albeit this Englysche prouerbe is taken forth of a verse in latine, whiche is. *Cum fueris Rome, Romano viuito more.*

Ignem igni ne addas.

Put not fier to fier. Adde not calamitie to calamitie leste beynge alreadye chaufed thou be yet more chaufed. Plato in his second boke of lawes forbyddeth chyldren the drinkynge of wyne vntyl they cõe to ỹ age of .xviii. yeares, lest yf the heate of the wyne shulde be added to the feruencye of the age, they shuld seme to commyt fyer to fier. This prouerbe is touched in Englysche where it is sayde, that we ought not put fyre to towe.

Si crebro iacias, aliud alias icceris.

He

He that ofte cal̃eth shal sumtyme throughe one chaũce and sumtime another. By this is lignified that we oughte to assaye and tempte a thinge often & not to be forthwith wery nor discouraged thoughe at one tyme the matter frame not accordyng to our mynd & expectaciõ

Serere ne dubites.

Doubte not to plant. But this we be taught not to be wery nor slouthfull to achewe some suche thynges whereof no losse cõmeth but much profyte maye procede thoughe not presently, yet in tyme commynge. though not for our selues, yet at lest waye for our posteritie.

Vbi timor, ibi pudor

Where awe is there is sham efastnes. Vnto this accordeth the sayenge of Therence. *Omnes deterriores sumus licentia.* We be all the worse by ouer much sufferaũce to do

what we luſt. And agayne we ſe þ the moſte parte of men abſteyneth from tranſgreſſion of the lawe and enormities for feare of punyſhmēt

Feſto die ſi quid prodegeris, pro feſto egere liceat, niſi peperceris.

If on the holy daye ye make waſte ye maye on the worckynge daye go a beggynge: onles ye ſpare the better. This is the ſentence of the poete Plautus, wherby we be admonyſhed not to vſe exceſſe in fare ne yet in apparell, in ſolempne and feaſtful dayes as the commō ſorte of people doth.

Ignaui vertitur color.

The cowarde chaungeth colours: where as the wyſe man & hardye feareth nothynge at al of ſuch thinges as the common ſorte of men dreadeth, no he feareth not death, but in an honeſt and iuſt quarel is mooſt ready conſtantly to hazarde his

his lyfe and all that he hath.

Minutula pluuia imbrem parit.

A misselyng rayne gẽdreth a great weate. And as we commõly say in engiyshe: Many a lytle maketh a greate. This prouerbe also hath place where we declare ỹ a thinge whiche at the begynnynge is lytle groweth styll greater & greater.

Hostium munera, non munera.

The gyftes of enemyes be no gyftes. The opinion of them in olde tyme was, that amonges all other thynges men ought to obshue and marke of whome they receyue gyftes or presẽtes, for asmuch as those gyftes which come from thẽ that wolde vs no good, do oftentymes turne to our destruccion and vtter vndoinge, as by many exemples my author Erasmus confyrmeth. Neuertheles he calleth this opinion but a superstition, wyllynge vs

not withstandynge to marke dyly-
gẽtly what they be that wold giue
vs any thyng, seynge that the pro-
uerbes euen of holy scripture com-
maunde vs that we be not to sure
& carcles of our recõciled enemie.

Finem vitæ specta.

Marke the ende of the life. The hy
storye howe the wyse Salon aun-
swered kyng Cresus, that no man
coulde be named happy, tyl he had
happely and prosperously passed
the course of his lyfe, is very com-
mon. And they that haue not herd
it maye reade it in my boke intitu-
led the Garden of wysedõ. Where
it is at large declared. This pro-
uerbe also is confirmed by our eng
lysshe prouerbe, whiche sayethe:
At euen men shulde the fayre daye
praisen. As who shuld saye: before
night be come, we cãnot praise the
fairenes of the daye, bycause there
maye

maye come in an houre, ẏ cam not all the day before. And cũ so it is of mans lyfe.

Sub ipsius iudicio sorex parit.

The rat dyeth by vttering of her selfe. This prouerbe toke ẏ begin ning of ẏ propertie of this vermyn For the rattes be wonte to make a noyse much more thã mise do, & do more rũble about & make a noysõ cryeng while they knawe cãdelles endes or such other trifeles to whi che noyse many mẽ harkenig forth with though it be in ẏ darke night throwe at them and so kyll them. Semblably many men and womẽ there be which by theyr owne noyse and bewrayeng of thẽselues, seke theyr owne bande and destruction

Generasioris arboris statim planta cum fructu est.

The plante or grasse of a gen tle tree beareth frute anone: By thys is mente the pregnaunte

and noble wyttes be quyckly rype and bryng forth good frute for ỹ common welth.

Non est cuiuslibet Corinthum appellere.

It is not for euerye man to arriue at Corinth. The occasyon of this prouerbe grew after ỹ mynde of some men of the harde and daũgerouse arriual at the porte of Corinthe. Other there be which refer thoriginall of this prouerbe to the faire Lais an harlot of great name which dwelt at the sayd citie of Coriuthe. For this Lais, for the excellency of her beautie and her swete interteynment of her louers, gayned greate summes of mony, and very greate resorte was vnto her euen of the rychest and most noble personages of all Grece, but none was receyued, if he gaue not ỹ hyer and pryce that she demaunded.

Now she asked an exceedyng great quantitie of moneye. And hereof they say arose this prouerbe. It is not for euery man to arryue at Corinthe, forasmuch as he sayled thyther to Lais in vayne which could not geue her, her owne askynge. So that this prouerbe is of lyke sense with that oure Englysh prouerbe, whiche sayeth. Euery man may not be a lorde.

Sub omni lapide scorpius dormit.

Under euery stone slepeth a scorpion. This prouerbe admonysheth vs that we speake not rashely and vnaduisedly amonges captiouse & calumnious persons. For what so euer we touch it is to be feared ỹ they wyll byte it. Nowe certayne it is that ỹ scorpyons be wonte in diuerse countreis beyonde the sea to lye lurkyng vnder stones, whiche stones so sone as a mã vnware take

take vp, forthwith he receyueth a wounde of the Scorpion.

Nihil Graculo cum fidibus.

The Jaye is vnmete for a fyddel, as who shulde saye, what make foles and vnlerned persones with good letters. For ỹ Jaye is a byrd of a folyshe and pyktum chatering and alloweth assembles of such as be of the lyke kynde, by reason whereof though mutuall chatterynge the noyse is the more odyous and greuouse. On the other syde the fyddel, harpe, or any other musicall instrument requyreth silence and attent audyence. Aulus Gellius applyeth this prouerbe verye featlye to these grosse and rude men, haters of all humanitie and good letters, whiche be wonte to skorne all good lernynge and the studentes of the same.

Ita

Ita fugias, ne præter casam.

So flee that thou runne not passe thy cotage. By this we be taught, that we shulde not so flee one vice that we runne into an other. For some there be, whiche through the heat of fleing, ouerpasse also those thynges, where they myghte haue commodiously rested.

Flamma fumo est proxima.

The flame is next to the smoke. This prouerbe teachethe vs that peryl and daunger ought in tyme to be fledde, and that he whiche wold eschue euyl, must first eschue the occasion of euyll, accordyng to our englysshe prouerbe. He ꝑ wyll no hurte do, must do nothyng that longe thereto. As for exemple. He that wolde not be euyll corrupted

let

let hym abstayne from the compa=
nye of naughty personnes, he that
wyl not lye with hoores, let him ab
stayne from kyssynges and other
wanton intretaynementes.

Crambe bis posita mors est.

Crambe twyse sod is death. This
Crambe is a certaine kinde of wor
tes, or after the mynde of *Athaneus*.
Crambe in olde tyme was all one
with that which the latine men cal
Raphanus. And we call Radysshe.
Nowe this Crambe was in olde
tyme much vsed in feastes and bā
kettes, but if it were twyse sod it
was so lothed and abhorred, that
the Grekes made a prouerb on it.
For as often as they wolde signifi
a thyng agayne, and agayne repe=
ted not without tedyousnes & gre
uaunce, they sayde forthwith in
theyr langage. Crambe twyse ser=
ued is death.

Sepe

Sæpe etiam stultus fuit opportuna locutus.

Oftentymes euen the fole hytteth the naple on the head and speaketh thynges in place. This prouerbe therfore admonysheth vs not to reiecte ne despyse an holsome and ryght sentẽce spoken otherwhiles out of a rude felowes mouth.

Silenty tutum premium.

There is a sure rewarde of silence For verely by scilẽce no mã offendeth, but by speakīge oftẽtymes. Our englysh prouerbe sayeth. In lytle medlyng lieth greate ease.

Salem et mensam ne prætereas.

Passe not ouer salt & the table, as who shulde saye, neglecte not the company of frendes, or breake not the lawe of amitie. For with these thynges in olde tyme were frendes reconciled, and kept mutuall

feastes & bankettes one wt another

Dy facientes adiuuant.

The goddes do helpe the doers. Hereby is mente, that the heauenly power is an ayde and helpe not to loyterers and ydle persons, but to labourous and paynefull folke and such as put to their own good wylles.

Non omnino temere est, quod vulgo dictitant.

That which is in euerye mans mouthe, is not spoken wt out cause By this prouerbe we be taught to be very ware and circumspect that we runne not into the speche of the people through our vndiscretenes though it be without iuste cause & falsely. The Englyshe prouerbe sayeth thus: It is lyke to be true that euery man sayeth.

Domum cum facis ne relin-

quas.

quas impolitam

when thou makeſt an houſe leaue it not vnfynyſhed. By this we be bydden that what ſo euer matter or offayres we ones begynne we bryng the ſame to a perfecte and full ende.

Heroum filij noxæ.

The chyldre of moſt renowned & noble perſonages be for moſt part deſtructions to a common wealth. Verely our elders haue obſerued from tyme to tyme that ỹ chyldrē of moſt excellent & wyſe men haue growne much oute of kynde from the vertues and proweſſe of theyr progenitours. And therefore Demoſthenes imputed this thing to a certayne fatal deſtenie. Alſo Elius Spartanus ſetteth forth this matter with many exemples, declaring ỹ commōly it cōmeth to paſſe, that ſuch perſonnes as be notable and

excellent eyther in vertue, in lerninge, or in the gyftes of fortune haue eyther had no chyldren at al, or els haue left such behynd them, as it had bene better for the common welth they had dyed with out chyldren. Fynally our commō Englyshe prouerbe sayeth, that the wyfest men haue moost foles to their chyldren.

Domesticum thesaurum calumniari turpe est,

It is a foule thyng for a man to slaunder the treasure or thinges of his owne house. We haue a verye pretty prouerbe in Englysh which we vse in ỹ same sēse. It is an euil byrde that defyleth her owne neste.

Nostris ipsorum alis capimur

We be taken wt our owne fethers. This prouerbe tyleth of the fable that sheweth howe the Egle which

was

was stryken through w an arowe, whan she saye the arowe made of brydes fethers wherewith she was woũded, sayd. We be now caught not of others, but euen of our owne fethers. It is applyed vpon them whiche mynystre occasyon of theyr owne myschiefe and trouble lyke to the englysh prouerbe: hath made a rod for his owne arse.

Neq mel, neq apes.

I haue neyther hony, nor bees. As who shulde saye: I haue no honye bycause I haue no bees, nor wyll not take the paynes to kepe and abyde the bytynge and stynging of them. To this agreeth that is commonly sayde, *Dulcia non meruit qui non gustauit amara.* That is to saye, he hathe not deserued ỹ swete, whiche hath not tasted the sowre. Also an other prouerbe saith. The cat wold fysshe eate, but she wyl not her fete

weat.

Tassis pro crepitu.

A cloke for the rayne. The latyne prouerbe rose of them which with a lowde coughe or hem hyde and dyssemble theyr fartynges, which kynde of people euen this day not without great laughter be found out. And it may be applyed vpon hym whiche coueteth his fault or frayltie with some other thynge. As yf a man beynge taken in the house of a fayre womanne whiche hath no good name, sayneth that he came thyther to haue a shyrte made of her, or for other affayres. This is a clooke for the rayne.

Fertilior seges est alieno sẽper ĩ auro.

The corne i an other mans groũde seemeth euer more fertyll and plentyfull then doth oure owne. By this

this is noted the lyghtnesse, newe fangelnesse and constancye of mā-kynde which estemeth euē straūge thynges better then his owne.

Fecem bibat, qui vinum bibit.

He that hath dronke the wyne let hym drynke the dregges. He that hath had the vse and fruicion of the swete, let hym be contente to take some parte of the sowre.

Tecum habita.

Dwell with thy selfe: That is to saye, measure thy selfe by thyne owne substaunce. And knowynge aswell thy vyces as thy good qualytyes, behaue thy selfe in euerye thynge accordyngly.

Tuo te pede meti e.

Mesure youre selfe by youre owne fote. The paynters and carters of ymages holde opynyon

that the iust measure of euery man consisteth in seuen of his owne fete By this prouerbe we be therefore warned that we dylate not our selues beyond our cõdition and state, neyther yet esteme our selues by ỹ prayses of flatterours, or opinion of the people, or by fauoure of false fortune, but only by our prope & true qualities.

Non videmus manticæ quod in tergo est.

We loke not what is in the wallet behynde. Esope the wryter of fables feyned that euery man & woman hath a wallet whereof the one parte hanged before vs on oure brest, and the other behynde vs on oure shoulders. But into the syde which hangeth before our eyen we put other mens faultes, and oure owne faultes we put in the part behynde. By this he sygnifieth that

we

we wyl easely espy faultes in othe-
mẽ, but at our owne we be wont to
wynke. And accordyng to the euan
gelical prouerbe, we can se a mote
in other mens eyes, where in oure
owne we can not espye a greate
beame.

Intra tuam pelliculam te
contine.

Kepe you within your own skynne
The fable out of whiche this pro-
uerbe is thoughte to be taken is
this. A certayne Asse beynge wery
of his owne state, and enuyeng the
hygh state of the lyon, had gotten
I can not tell where a lyons skyn
& gat it vpon his backe, and so for
a certayne season was estemed and
taken for a lyon in dede, tyll at last
after he was espyed to be an Asse &
so knowen of the men of the coun-
trey, he was not onelye laughed to
skorne & shake out of the straunge

and vnmete skynne, but also was all to beaten of the paysantes tyll he groned agayne. This good gat the asse bycause he wolde not kepe hym in his owne skynne. So we be admonished that forgettyng oure owne state & powers we go not a-bout higher thinges than apertey-neth to our habilite. Let euery mā obserue & try hym selfe whereun-to he is naturally inclined and dis-posed. For surely he that is cōtrari to his allottement & callynge wyl set vppon great thinges, must ne-des be espyed and so be throwen downe agayne to his great confu-syon.

In vino veritas.

In wyne is trouthe. Verely large drynkynge and especyallye of wyne taketh awaye the cloke and dyssymulacyon of mans mynd

and

and what so euer lyethe hydde in the breste, it bryngeth to lyghte. Furthermore Plynye a great lerned man wryteth, that wyne so muche bewrayeth the secretes of the mynde, that there haue been menne whiche in theyr large and merye drynkynge haue vttered theyr owne bane and destruccion. Oure common prouerbe agreeth herevnto whiche sayeth. Children, drunkers, and fooles, can not lye.

Omnia idem puluis.

All is one selfe duste or asshes. From earth we came, and to earth we shall. Yea the scrypture sayeth that asshes we be, and to asshes we shal reuerte. Now amonges asshes or dust I prai you what great difference is ther? How wyl ye discerne the asshes of a kyng, of an Empe-

Emperour, of a Duke, of a greate
byshop from the Ashes of a cobler
yea of a begger.

Currus bouem trahit.

Ye set the cart before the horse.
This prouerbe hath place in thyn
ges done preposterously, cleane
contrarily, and arsy versy as they
say. As for exemple, if a wyfe wold
rule her husbād, if the scolar wolde
teache his mayster, if the commons
wolde tell theyr prynce, what he
had to do, finally if the affectiō or
sensualite wolde guyde reason, as
alake for pitie in these cases and in
many other more it is ofte sene.

Ad equos ad asinos.

Promoted or descēded out of ỹ hal
into ỹ kytchē. This is, where a mā
is brought trō a better state, study,
office, or kynd of lyuyng to a worse

Bipedum nequissimus.

The

The starkest knaue that goeth on two legges. This is spoke of a very euyl disposed person and which in lewdnes passeth the very brute beastes.

Canis vindictam.

A dogge hath a day. There is non so wyle nor symple a person but at one tyme or other may auenge hi selfe of wronges done vnto hym. Wherfore it is a wyse mans parte to contemne no man.

Ante victoriam encomium canis

Ye triumphe before the victorye. Such there be not a fewe whiche glory of thinges to sone, before they haue fully brought the to effecte.

Velocem tardus assequitur

The slowe ouertaketh the swyfte The poete Homere wryteth howe haltyng Vlcane, what tyme he suspected his wyfe Venus to haue vsed

sed in his absence ouermuch familiariti wᵗ Mars, inuēted this craft and polycye to take them togyther with the maner. He made by hys craft lytle prayue chaynes so subtyll and fyne, that they coulde not be well espyed, with whiche chaynes after that he hadde ouerspred his bedde, he made as thoughe he shulde go forthe vppon some busynes, and so departed. Forthwith Mars and Uenus be gottē to the same bed togither after theyr accustomed fashyon. But anone whyle they were euē in ỹ myddes of their dalyaūce, & the more they cuckeled the more they wrapped thē selfes in bondes, so sodenly Uulcan her husbande returneth, and takynge them in the maner calleth all the gods to wonder vpon thē. Thus Mars which was counted ỹ swiftest and most hardye of al, was by

Uulcan

Vulcan which was halt and tame caught through pollicie and craft.

Intempestiua beneuolencia nihil a simultate differt.

Vnseasonable frendshyp differeth lytle from enmytie. Many ther be which while they studie to do a mã good do hym much harme, or other wise be molest and greuouse vnto him forasmuch as they haue no respecte ne consideracyō of the tyme

Leonina societas.

The felowshyp of a lyon. For the declaracyon of this prouerbe I must reherse vnto you a fable of Esope which is this. The Lyon, ỹ Asse, and the foxe entred into a certayne felowshyp togyther, so that what so euer they shulde take in huntynge, shuld be deuyded amonges them. When nowe they hadde gotte a good praye, the Lyon bad the Asse to make perticion betwene them

them. The Asse beynge but a blūt and dull beast deuided the boty in to.iii.egall partes. Whereat the Lion beyng sore displeased & angrye, that he had no better portion than the rest, runneth vpon ỹ asse and teareth hym in peces. whiche done and the fox only beynge lefte behynde, he commaundeth him to make pertició a new. The fox assigned well nere the hole praye to the lyon, leauynge to hym selfe a very lytle portion. Ye mary (quod ỹ lió) I can the good thanke, thou haste made a wonderouse good & ryght portion. who taught the this waye to deuyde: The fox aūswered. Verely syr lyon quod the fox, that did the calamitie of the asse. By thys we be taught not to entre into societie with our betters, or if by negligence or casualtie we do, that we do accordynge to the exemple of the

fore

for to departe with some portion of our owne ryght vnto them, lest we lose alyke and all togyther.

Non bene cum socijs regna Venus q; manent.

Loue ne lordshyp, wol no felloshyp that is to saye. The nature of man or woman is suche, that lyke as he or she can not abyde any other to loue the same persõ that he or she loueth. So also he can not well indure in his hert, an other to be ioyned with hym in imperie or gouernaunce, but coueteth alwel in the one as in the other to be alone.

Da mutuum testimonium.

Clawe me, clawe ỹ. Beare witnes with me, and I wyll beare witnes with the. But against these sortes of persons, which be wont to beare recorde one with an other, we haue an other propre English prouerbe to cast them in the teeth with, and

to elude theyr mutuall teſtimonie when we aunſwere agayne, & ſay. Aſke my felowe if I be a theke.

Mutuum Muli ſcabunt

One moile clawethan other This is of lyke ſence with that before.

Ferrum ferro acuitur.

Yrõ whetteth yrõ. This prouerbe of Salomõ is alſo of the ſame ſignification with the other before remembred.

Aequalem tibi vxorem quære.

Mary thy lyke. What mõueniẽces procede of vnegall mariages, as when the olde perſone marieth with the yonge, the poore with the ryche, the ignoble with the noble, who ſeeth not?

Spartam nactus es, hanc orna.

Ye haue gotten the cõtrie of Lacedemon, nowe ſe ye employe your ſtudie to adourne and furniſhe the ſame. This prouerbe teacheth vs

that

ȳ what so euer ministracion, office house, lāde or prouince we chaūge to obteyne or coine by, we shuld apply & accōmodate our selues to ȳ same, & beare our selues accordig to ȳ dignite therof, & go no further. Let the priuate persōne do as becommeth a priuate person, and not medle with princes matters. Arte thou a courtier, then play the courtier. Art ȳ a curat or persō exercise the office of a curate. If ye be a bysshoppe, do as appertayneth to a bysshop. If ye be a iudge, shewe youre selfe neyther frende nor foe but a iudge. Finally let euery mā be contented with his allottemēt. For lyke as a shylfull pilote or gouernoure of a shyp in euery e tempest, playeth the good pilote, so in lyke maner a wyse man in all states and fortunes, beare hym selfe wysely. Thou haste the worlde at

wyll, goodes, and landes plentifully, administre them prudently and wisely. Thou hast it not, vse ỹ commodities of pouertie. Thou haste lernynge, vse it, to lyue well. Thou hast it not, ber nat thy selfe goodnes sufficyethe for the obtaynynge of euerlastyng helth. The olde paynters paynted Venus in suche sorte that with her feete she trode vppon a snayle, signifyenge that a good housewyfe oughte to kepe at home & go lytle abrod, for asmuch as her office cõsisteth within the house. Now, that a lytle wel furnished is better then a greate deale vnfurnished and neglected. declareth also ỹ englishe by worde whiche sayeth in this wyse.

A lytle house well fylled (
A lytle groũde well tylled (is best
And a litle wife wel willed. (

Canes timidi vehementis latrant.

Feare-

Fearefull dogges do barke the so rer. Great braggers commōly be leaſt fyghters, & moſt cowardes euen as the mooſte barkyng dogges be for ỹ moſt parte leſt biters

Dulce bellum inexpertis.

Batell is a ſwete thynge to them that neuer aſſayed it. He that lyſteth to knowe more of this prouerbe, let hī go to Eraſmus which handleth in his Chiliades this prouerbe both ryght copyouſly & alſo eloquent.

Domū quodcunq; dat aliquis proba.

What gyft ſo euer one gyuethe the allowe it, and take in woyth. A gyuen horſe (we ſaye) maye not be loked in the mouthe.

Cura eſſe quod audis. Horace.

Be thou be that thou arte reporte ted and borne in hande to be. Rych men for the mooſt parte are prayſed

sed of the poore & called wise, iust, honest, lerned, godly, and all that good is. Now Horace byddeth the loke & put theyr diligence, ỹ they become suche persons in dede, as they beare the selues bruted and borne in hande.

Mulierem ornat silentium.

Silence garnysheth a woman. Assuredlye there is no tyre, no apparayle ỹ better becõmeth a woman then silence. Whiche thynge also the Apostle Paule requyreth whyle he forbyddeth women in ỹ churche or congregacion to speake but wylleth them to aske theyr husbãdes at home, yf they be in doubt of any thynge.

Quod opus non est, asse carum est.

That nedeth not, it is to deare of a fardynge. Cato (whiche is thauc- Cato.
tour of this prouerbe (amonges his

his other preceptes and lessons of husbandry teacheth the husbande man to be a seller and no byer, and to bye onely suche thynges as he muste nedes vse. For suche thynges, quod he as thou nedest not be ouer dere of a farthynge, as who shulde saye, be a thynge neuer so chepely bought, yet it is deare, yf it be not necessary.

Grata breuitas.

Shortnes is acceptable. Unto lyttel thynges is a certayne grace annexed. Some thinges do please me by reason of the greatnes and quantitie. Agayne there be other thynges whiche euen for that very cause be acceptable & had in price bycause they be lytle. The englysh prouerbe is thus pronounced. Short and swete. The grace of briefnes.

Non est beatus esse qui se nescit

He is not happy that knoweth not hym selfe happy.

Ennius *Amicus certus in re incerta cernitur*

A frende certayne is espyed in a thynge uncertayne, that is to saye, in aduersitie, where as all maters are inconstant, doubtfull, & full of daūger. And therefore yf thou wil do wel, do as the englisshe prouerbe byddeth the. Proue thy frende, ere thou haue nede.

Cerece. *Auarus nisi cum moritur, nil recte facit.*

A couetouse man doth no mā good but whā he dyeth. They that giue them selfes only to the hourdynge vp of money, be profitable to no body whyle they lyue. Only theyr death bryngeth pleasure and profyte to theyr heyres and executours.

Sapiens sua bona secum fert.

The

The wyse man caryeth aboute with him his goodes. By this is signified that those onely be i dede and truely oures which be within as learnyng and vertue.

Nihil ad Permenonis ſuem.

Nothynge to Parmenoes ſowe, occaſiõ of this prouerbe was this: There was a certayne man called Permeno who was of that ſorte of men which alſo in our tymes be wonte ſo featly to counterfayte & repreſente ſondry voyces aſwel of men as of beaſtes, that they that herde him and ſawe hym not, wold haue thought them true voyces & not coũterfayted. In which kynde of paſtyme there be many that delyte exceedyngly muche. This Parmeno then as he was by this feate and qualitie verye acceptable and pleaſaunt to the people: ſo his fame and bruite for his excellency in

this behalfe dyd not a lytle florishe
aboue the reste. wherfore whan dy
uerse other for games sake studi=
ed to counterfayte the same, & to re
presente the gruntynge of ỹ lowe,
as dyd Parmeno, anone ỹ people
were wonte to crye. wel done, but
nothyng to Parmenos sow. Nowe
a certayne wyttye felowe, espyeng
that the iudgement of the people
proceded rather of Imagynacion
thã of trouth, and caryeng vnder
his clothes a very pygge in dede.
hyd hym selfe frõ ỹ peoples sight as
ỹ maner was. Forthwith ỹ pygge
cryeth. The people thynkyng it to
be but a counterfayte voyce, began
accordynge to theyr maner to crye
Tush, what is this to Parmenos
pygge. Bete the feldwe bryngyng
forth out of his clothes the verye
pygge in dede, and openlye shew=
ynge it to them all, dasshethe their
foolyshe

foolysshe iudgmẽt. Assuredly suche a fonde beast is ỹ people, that the thynge ỹ they ones take into their heades, be the contrary neuer so apparant, they stykkelye vpholde.

Amicorum omnia sunt communia.

Amonges frendes all thynges be cõmune. The authour of this prouerbe is Pythagoras an auncient Philosopher. Neyther did he only speak it, but also brought in such a certayne communion of life and goodes, as Christ wolde haue vsed amonges all Christians. For as manye as were admytted of hym into the felowshyp and company of his doctryne, al the money & substaunce they had: they layde it together, whiche thyng not only in worde, but also in dede was called *coenobium*. Certes, this communyon of those Heathen Pythagorians Pythagoras.

gorias resèbled much better that communyon vsed in the primatiue churche amonges the Apostles, than dothe eyther our Monkry at this daye, or the wycked Anabaptisticall secte, whiche wyll haue no Rulers, no order, but whiche go aboute to disturbe the hole worlde with horrible confusion.

Amicitia æqualitas, amicus alter ipse.

Frendshyp (saieth Pythagoras) is equalitie & all one mynde or wyll, and my frende is as who shuld say an other I. He pronounced also many Enygmata or Symboles, of which, I inted of some to make here a briefe rehersall.

SYMBOLA ALIQVOT Pithagoræ.

Ne gustaris quibus nigra est cauda

Taste not (sayde Pythagoras) of thynges

thynges that haue blacke tayles, that is to saye, medle nat wt naughtye felowes & suche as haue blacke and diffamed maners.

Stateram ne transgrediaris.

Ouergo not the beame or balaunce. That is to say, do nothynge beside ryght and equitie.

Cœnici ne insidias.

Syt not vpon the measure. Erasmus thynketh that by this darke sentence is meant, we shuld not lyue vpō the measure of diete gyuē vs at other mēs handes, but that euery man by his owne industrie, and labour ought to seke hym goodes where by he maye leade a clene & honest lyfe, and not by slouthfullnes to haunte ydelnes and other mēs meate. For it is the fashion of a flatterer and parasyte to lyue of an other mans trencher, & to haue no honest facultie where by thou mayest

mayest lyue of thyne owne.

Ne cuiuis porrigas dexteram.

Holde not forth thy hande to euery man. He meaneth we shuld not vnadvysedly admyt euery bodye into our frendshyp and familiaritie.

Arctum anulum ne gestato

Weare no streyght ryng. As who shulde saye, cast not thy selfe into bondage or into suche a kynde of lyfe from whence thou cannest not afterwarde wynde out thy selfe.

For who so euer weareth on his fynger a narowe & straygh ryng in maner layeth bandes on hym selfe, and imprysoneth hym selfe.

Ignem gladio ne fodito.

Dygge not fyer with a swerde.

Here Pythagoras meaneth (as Plato expoundeth) ỹ we shulde not laboure in vayne to go aboute the thing, ỹ in no wyse can be brought to passe.

Cor ne edito.

Eate not thy herte (that is to saye) consume not thy selfe with cares and thoughtes of worldlye thinges, for that eateth and gnaweth a mans herte.

A fabis abstineto.

Absteyne from beanes. There be sondry interpretacions of this symbole. But Plutarche and Cicero thynke beanes to be forbydden of Pythagoras, bycause they be windye and do engender impure humours, & for that cause prouoke bodely lust.

Cibum in matellam ne immittas.

Put not meate into a pyspot. Plutarche expouneth this sayinge thus. Caste not good sentences in to the mynde of a wycked person. So that it is at one in effecte with that sayeng of Christe. Cast not perles

Mat.7. perles afore swyne. For speche is the meate of the mynde. But this meate is corrupted and doth putrifye, if it fal into an vnsonde mynde Unto this loked the poete Horace where he sayeth. Onles the vessel be pure, what so euer thou powrest into it, it wareth sowre.

Ad finem vbi perueneris
ne velis reuerti.

When thou comest to the ende, turne not backe agayne. He monyssheth vs, that when oure tyme is come, and when we haue runne our course, so that we must nowe departe this wretched worlde, we then drawe not backe agayne desyrouse to begyn our lyfe a newe.

Tollenti onus axiliare, depo
nenti nequaquam.

Helpe the taker of a burthen, but not the layer downe. As who shuld

saye

saye. Further suche as labour to attayne to vertue, but sache as be slouthfull & lay downe all honeste labours, helpe not.

Per publicam viam ne ambules.

Walke not by the hyghe waye, ꝙ is to say, as S. Hierom expoũdeth it. Folowe not the errours of the people. For it is not possible, that those thynges whiche be best: can please ꝙ most parte of folke. This precepte of Pythagoras is not muche disagreynge from the Euãgelical doctrine of Christe, whiche monysheth vs to flee the broade & wyde waye that the moste parte of men walke in, and to entre into the narowe and streygyt waye whiche is lytle beaten, but leadeth to immortalitie and lyfe everlastynge. Hiero. Mat, vii

Adlucr sus solem ne loquitur.

Speke not against the sun: that is to saye, Stryue not agaynste ma-

nifeste and euidente thynges. For the thynge that is apparant, and whiche no man denyeth: we call as cleare as the Sunne.

Hirundines sub eodem tecto ne habeas.

Kepe no swalowes vnder the same roufe of thy house. That is to say. Bryng not vp, neither kepe thou company with suche as in thy prosperite seke thy frendeshyp, but in aduersitie or whan they haue their desyre, forsake the. The swalowes propertie is, in the spryng tyme of the yere to repare to a mans house and vnder his roufe to nestle, but so sone as she ones hath broughte vp her ponge, whan it is towardes wynter: anone she forsaketh his cõpany without any thãkes gyuyng or good tourne doynge for harborynge and lodgynge of her. Suche vnkynde bydes or rather beastes

beastes there be not a fewe in the worlde, whiche neuertheleſſe, tyll they haue obteined theyr pray that they hũt for, pretẽde to beare moſt hartie and entier loue vnto the. But the ende declareth all.

Panem ne frangito.

Breake not breade. Here he admonyſheth vs (layeth Eraſmus) that we breake not amitie or frendſhyp which thyng is ſignifyed by bread. For in olde tyme it was the maner to ioyne frendeſhyp by eatynge together of bread. And therfore alſo Chriſt our capitayne and ſauioure by diſtributyng of breade dyd ſtablyſh as it were cõſecrate perpetuall amitie betwene his diſciples and folowers. Wherfore whẽ Pythagoras cõmaũded his diſciples not to breake breade, he meant not that they ſhuld not breke ỹ breade whiche they dyd eate, but ỹ thyng

whiche by breakynge of bread in those dayes was vnderstande that is to wyt, a sure and perpetuall amitie and loue betwene thē selues what shall I saye? Christē men be in dede breakers, but no eaters of this breade that Pythagoras speaketh of. What discorde, what contencion, what mortall hatred, is betwene Christians, it wolde make a true Christen mans harte blede to se. And yet Christ w a farre greater solēnitie taught his dyscyples this concord, thē euer Pithagoras dyd. At a solemne souper the night before his departure oute of thys worlde from vs, he toke bread, and thankes geuen, brake it and sayde to his disciples, take, eate, this is my bodye, whiche is betrayed and broken for you. This do ye in remembraunce of me &c. Lo with howerpresse & lyuely a sacramente

Mat 26.
Mar 14.
Lucc. 22.
1 Cor. 11.

he

he hathe incorporate vs into hym selfe. He maketh vs all one with him, yea and all one togither with in our selues. And yet settyng this moste sacred Symbole and sacra-ment at nought, by malice and dis corde we disseuer our selues one of vs from an other, yea & cõsequente ly from hym that thus in his owne bodye hathe knytte vs together. Is not the breade (saith S. Paul) whiche we breake the partakynge of the lordes body? For we beynge many be one breade and one body. We be al partakers of one breade and of one cuppe. Christ hym selfe speakyng of Judas who vngent lye betrayed hym sayde. He that eateth breade with me hath lyfted vp his hele ayenste me. I praye you do not we Christẽ mẽ (at leaste we which wyll so be called) expresse & resemble Judas? yearlye by this 1. Cor 10

solenne sacrament we be incorporate in Chryst, we be partakers of his body, we eate ỹ mistical bread This in outwarde apperaunce is a symbole and argument of an excedynge vnitie and brennyng charitie. But inwardely bery Judasses yea and outwardly to, we lyfte vp our heles, we kycke, we spurne ayenste Christe. Wherfore to retourne to my purpose we be breakers and not eaters, or (to speake moze truly (we be vnworthy eaters of this mistycal breade not discernynge the lordes bodye. And for this cause I meane for the prophanacyon of this sacramente no doubte the terrible threteynynges that Paule speaketh of, be come vpon vs. Many of vs be weake and many sicke.

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